Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

Explaining Biblical Difficulties

A SUBSCRIBER and faithful reader of this journal has asked us to explain a number of so-called "difficulties" in the Bible. Our correspondent says: . . . "A preacher, a Modernist, gave me the enclosed questions to answer. I wish you would do me the kindness to answer them in CHRISTIAN FAITH AND LIFE. I am a subscriber."

The said Modernist finds something wrong with the genealogies of Jesus as given by Matthew and Luke, and thinks they are discrepant. This subject has often been treated by Christian scholars; but we will try to deal with it in a subsequent issue of this magazine, as we cannot spare the time at present.

Then the Modernist catalogues a list of eighteen supposed difficulties. Our kindly correspondent desires us to explain them. This entails a great deal of work upon us amid other pressing duties. Still, if we can be of service to our friend or the said Modernist, we are willing to make the sacrifice of time and effort. We shall treat the Modernist's objections in as kindly a spirit as possible, giving him credit for sincerity. Only we cannot help wondering why a minister, who is supposed to be a preacher of the Word of God, does not try to uphold the Bible and find ways of explaining its difficulties, instead of casting them in a challenging way, as unbelievers are wont to do. Moreover, most of the difficulties he names have often been dealt with by scholarly Christian defenders of the Bible. He should have secured such books, and thus have saved himself a good deal of trouble. We shall treat the list in the order given by our friend.

1. "Why is it that in II Sam.24:1,2 we find that the Lord moved David to have the census taken, and in I Chron. 21:1,2 the statement is made that it was Satan?"

Both statements are true. The people of Israel had sinned against Jehovah. Of course, Satan was the prime mover in their sinning, as he always is when people sin. Therefore it could truthfully be said that primarily Satan moved David to number the people. But the anger of Jehovah was kindled against the people on account of their sins, and thus he also moved David to number the people in order to show him (David) how he and the people had sinned, and thus bring them to repentance.

For further explanations of this event consult the following books: *A Handbook of Biblical Difficulties,* by Robert Tuck (pp.114-116); *Difficulties in the Bible,* by R. A. Torrey (pp.91,92); *Bible Difficulties,* by W. Arndt (pp.31-36); *Alleged Discrepancies of the Bible,* by John W. Haley (pp.79;333,334). Dr.

Haley's book was published away back in 1879; third edition issued in 1881.

2. I Sam.17:50 says that David killed Goliath; II Sam.21:19 says Elhanan slew Goliath; I Chron. 20:5 says Elhanan killed Lahmi, the brother of Goliath. Then who killed Goliath?

There is no difficulty here. The several slayings were at different times. David slew his Goliath at Shochoh; some time afterward Elhanan slew another Goliath at the battle of Gob. Very likely Elhanan also slew Lahmi, the brother of the Goliath whom he slew. The context shows that there were a number of giants in the Philistine army. See *Bible Problems Fairly Met,* by Grant Stroh (p.28).

3. How do you reconcile these passages? Gen.22:1: "God did tempt Abraham." James 1:13: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man."

Read the American Revised Version of Gen.22:1: "And it came to pass after these things that God did *prove* Abraham." God does *prove* and *test* people for disciplinary purposes (John 15:2). But God does not *tempt* men, for the purpose of temptation is to lure into evil and not to discipline and purify. Satan tempts; God refines and tests by means of trial.

4. I Kings 4:26 says that Solomon had "forty thousand stalls of horses for his chariots," while II Chron.9:25 says he had only "four thousand."

How can these statements be reconciled? Ewald says that the Hebrew terms for *four* and *forty* were confounded by a copyist. So also Keil and Delitzsch in their critical commentary. But the following is more probable: First Kings portrays Solomon in the early part of his reign when he had forty thousand stalls; while II Chronicles deals with a later period, when he doubtless had reduced the number. See *Does the Bible Contradict Itself?* by W. Arndt (p.42).

5. How can you harmonize the variant inscriptions on the cross of Christ?

The inscriptions were written in Hebrew, Latin and Greek. Matthew gave one in Hebrew; Mark one in Latin; Luke one in Greek. Thus these three would differ somewhat in verbiage. Mark gives only the *superscription* of the accusation, which was, "The King of the Jews," and thus omits "Jesus of Nazareth," which John copied from the complete Latin inscription of Mark. Thus there is no difficulty when the circumstances are all understood. See *Difficulties in the Bible,* by Torrey (pp.83,84).

6. Who bought the potter's field, Judas or the chief priests? Compare Acts 1:18,19 and Matt.27:6-8.

An accurate translation of the Greek in Acts 1:18 is: "This man (Judas) acquired a piece of property with the reward of iniquity." That is, he acquired a place for burial in the potter's field which the chief priests bought with the blood money he had returned to them. He acquired it through his betrayal of Christ for thirty pieces of silver. It was called "the field of blood" because of both Jesus and Judas. The blood of both was implicated in the transaction. Judas betrayed innocent blood, and also shed his own blood when he committed suicide. There is no discrepancy here.

7. Says our Modernist: "Which shall we do? Prov. 26:4: 'Answer not a fool according to his folly, lest thou also be like unto him;' or Prov.26:5: 'Answer a fool according to his folly, lest he be wise in his own conceit.' "

The explanation is this: Proverbs, epigrams and other wise and witty sayings are often put in paradoxical form, leaving it to the good sense of the hearer or reader to discern the truth. In certain circumstances, if you answer a fool according to his folly, you will put yourself on his own level; but if you can give him a witty answer according to his own method, you may take the conceit out of him.

8. In II Sam.6:23 we read: "There-

rre Michal, the daughter of Saul, had
) child until the day of her death;"
hile II Sam.21:8 mentions "the five
rns of Michal, the daughter of Saul,
hom she bare to Adriel," etc.

All the evangelical scholars we have
nsulted say that the name *Michal* in
e second passage quoted is a mistake
the copyist, for *Merab,* the oldest
aughter of Saul, who was married to
driel (see I Sam.18:19). Such mis-
kes of copyists did sometimes occur,
all Biblical scholars admit. This fact
oes not cancel the inspiration of the
iginal autographs. (See *The Inter-
ational Standard Bible Encyclopedia.*)
owever, another view is that Merab
as sometimes called Michal, having
vo names. See *Does the Bible Con-
adict Itself,* by W. Arndt (pp.38,39).

9. We come now to the well-known
ase of Jehoiachin. In II Kings 24:8 he
s said to have begun to reign when he
as eighteen years old, while II Chron.
6:9 says he was only eight.

Baehr, a Hebrew scholar, thinks that
he little Hebrew letter *Yod,* 10, had
ropped out of the latter text, making it
ight instead of eighteen, which is evi-
ently correct. Another error made in
opying. Haley (*ut supra*) goes into the
uestion of the mistakes of copyists in
scholarly way; the same is true of
Arndt.

10. Another old-time objection of the
nfidels is found in Acts 9:7 compared
vith Acts 22:9. In the first text Paul's
ompanions on the Damascus road heard
he voice of the Lord; in the second pas-
age it is said that "they heard not the
oice of Him that spake to me."

Dr. Torrey, who was a good Greek
cholar, explained this apparent dis-
repancy away back in 1907 in his *Dif-
iculties in the Bible* (pp.84,85). In the
irst passage the Greek word for
"heard" means that they simply heard
he sound of the voice, which they did.
The second text means that they did not
comprehend the message, though they
eard the voice. Dr. Torrey explains the
variant uses of the accusative and genitive in the Greek, and refers for his authority to Thayer's *Greek-English Lexicon of the New Testament.*

11. Here is another favorite objection, coming down to us from time immemorial. Mark 1:12,13 says that "immediately" after Jesus' baptism the Spirit "driveth Him into the wilderness," etc. John 2:1,2 says that on the "third day" Jesus and His disciples went to the wedding in Cana of Galilee.

Is there a plain chronological contradiction here? We think not. We quote from Prof. W. Arndt (*Does the Bible Contradict Itself?* pp.75,76): "Does St. John say that Jesus returned to Galilee immediately after His baptism? The careful reader will search in vain for a statement of that kind. John 2:1 mentions the third day. The third day after what? Not after the baptism of Jesus, but after His return to Galilee. Cf. John 1:43. To say that the third day after the baptism of Jesus is meant is altogether arbitrary, and does not rest on the narrative of John." See Arndt's whole explanation.

12. "How many apostles were in office between the resurrection and ascension of Jesus?" questions the Modernist. Paul says (I Cor.15:5) that He was seen "of the twelve." But Judas had hanged himself and Matthias was not elected until after the ascension of Christ. How then could Jesus have been seen of the "twelve"?

Very easily! Matthias was elected on the basis of having been a witness of Christ's life and resurrection (Acts 1:22), and therefore was with the eleven apostles when Christ was seen of the twelve.

13. Moses, the writer of Lev. 11:6, classifies the "hare" as a ruminant, chewing the cud, but not dividing the hoof. But the hare is not a ruminant! Was not Moses mistaken?

Dr. C. F. Keil, the great Hebraist and Old Testament exegete, informs us that

the hare, while not a true ruminant, sometimes moves its jaws in a way that looks like ruminating. Even Linnaeus, the great naturalist, "affirmed that the hare chewed its cud." Tristam says the same. See also Hastings' *Dictionary of the Bible* (liberal), which says that Moses' statement "is to be taken phenomenally, not scientifically." Dr. J. R. Dummelow, in his *One Volume Bible Commentary*, says on this passage: "The hare does not really chew the cud, but the action of his jaws resembles that of ruminants."

14. Our Modernist thinks that the Bible makes a mistake in saying that certain insects "go upon all fours, which have legs above their feet, wherewith to leap upon the earth"; then four kinds of insects are named. But, says our Modernist, "All these insects have six legs, not four."

Our reply is that the passage (Lev. 11:21-23) is somewhat obscure. But the American Revised Version says of these insects in the margin: "Four kinds of locusts or grasshoppers which are not certainly known." Then how can the Modernist aver that the insects named have six legs? Moreover, the text says that the said insects "*go* on all fours," but it does not say that they have only four legs. Indeed, verse 23 says: "But all winged creeping things, which have four feet, are an abomination unto you." Did the objector overlook verse 23? It looks to us as if the whole text means to teach that only insects which had six feet, but used only four of them in a certain way for locomotion, are the ones that were to be regarded as clean and edible by the Israelites.

15. The objector makes another challenge: In view of I Chron.16:30, which says, "The world also is established that it cannot be moved," he asks, "Do you believe in modern astronomy?"

It seems almost meticulous to find fault with David's poetical expression in his Psalm of thanksgiving. Of course, it was written in Hebrew poetry. When David looked upon the material world and noted how firm and solid it was, he certainly could justly say that it could not be moved by any human power. He did not mean that God could not move it. That this is the correct interpretation is proven by the first part of the verse when David exclaimed, "Tremble before Him, all the earth." God could move the world, but man could not.

16. Here the old and threadbare objection is raised about Moses recording his own death and burial on Mount Nebo. The objector wants to know how Moses could have recorded that event especially when the record says, "No man knoweth of his sepulchre unto this day," which must have been written a good while after Moses' death.

Everybody knows, or ought to know, that the early writings of the Bible were not divided into books—Genesis, Exodus, etc.—as we have them today. Therefore it is not necessary to assume, nor does any Biblical scholar today assume, that Moses wrote the last chapter of Deuteronomy. Read verse 9 of that chapter: "And Joshua, the son of Nun, was full of the spirit of wisdom: for Moses had laid his hand upon him; and the children of Israel hearkened unto him, and did as Jehovah commanded Moses."

Thus Joshua, the successor of Moses who was to take charge of the book of the law written by Moses, could very easily have added the last chapter of Deuteronomy which depicts the last days of Moses. Or Eleazer, the priest Aaron's son, may have written it. Whoever did add it to the writings of Moses must have been enlightened by the Holy Spirit, for the record recites some circumstances that no man could have known otherwise.

17. The objector thinks he finds a contradiction between Gen.1:23 and Lev 12:6,7. In Genesis God commanded our first parent to "be fruitful and multiply," meaning that they should bear children. In Leviticus every mother after the birth of her child, was required to bring a sacrifice for "a sin offering."

The solution is very simple. The ocreation of the race is a divine ordi-nce, which was not annulled when sin me into the world; but after that ildren inherited natural depravity salm 51:5). The sin offering at the rth of a child was for congenital sin, t because human generation was in elf sinful. Men eat food today, and it right for them to do so; yet all men e sinners when they eat and at all nes. Surely everybody ought to see at, in a world of mixed good and evil e ours, some things are right and oth-s are wrong.

18. We now come to the last item of e list. The Modernist thinks it was un-st for God to punish the serpent who mpted our first parents in Eden, when was Satan who simply used it as a ol. "Then how could God (Gen.3:14) just, and at the same time pronounce ernal punishment on this irresponsible imal?" So questions the Modernist.

The Bible does not say that God pro-ounced "eternal punishment" on the rpent. The exact language of the Bible : "Upon thy belly shalt thou go, and ust shalt thou eat all the days of thy fe." That surely was not "eternal pun-hment" for the serpent.

We are willing to admit that the light which God brought upon the nat-ral realm on account of man's sin is ne of the hardest problems of ethics nd theology. Still, all men must admit at there *is* such a blight on nature; that here are weeds and thorns and thistles rowing naturally; that there are oxious creatures; that there is much uffering among insects, birds and ani-als. If the Modernist does not believe n the God of the Bible, still the God in whom he does believe either ordained his bloody régime, this "struggle for xistence," or at least permitted it to ome upon the natural creation. So he s not helped by his rejection of the Bib-ical account.

A good deal of light is cast upon the roblem by the Bible—in fact, the only light we have comes from that source. According to its teaching, the redemption which Christ wrought for the human race will also include the restoration of the natural creation (read Isaiah 35; 11:6-10; Rom.8:18-23). The precious promise that "there shall be new heavens and a new earth wherein dwelleth righteous-ness," shall some day be ample and eter-nal compensation for all the suffering endured during this earthly lifetime. Here is radiance from heaven that il-lumines the dark and perplexing prob-lem of sin and sorrow.

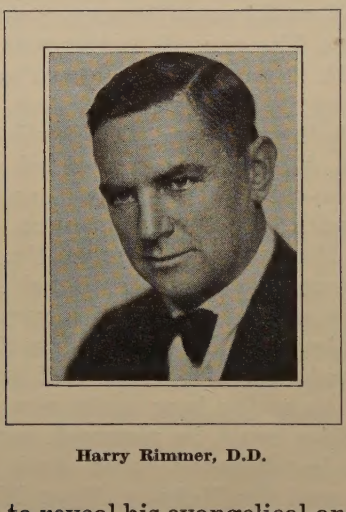
Now, what we shall add to this dis-cussion we want to be interpreted in a kindly way. The objections brought for-ward in this article are, most of them, old and well-known among evangelical scholars. The present writer was famil-iar with them over fifty years ago; for in his early life he read Paine, Inger-soll, Underwood and the Truth-Seeker Tracts. All of them trumpeted abroad these so-called "difficulties" and "dis-crepancies," and made much capital out of them. However, when the writer was rescued from his spiritual difficul-ties, he at once procured a number of cogent books on Biblical apologetics, and thus had his faith confirmed and sus-tained by seeing how easily most of the difficulties could be removed, especially if the investigator went back to the Greek and the Hebrew. Even Matthew Henry's old commentary was of great help to him. The same may be said of the critical commentary on the Old Tes-tament by Keil and Delitzsch. Bishop Watson's *Apology* settled all the objec-tions raised by Thomas Paine's *The Age of Reason.* All along through the years the writer has procured the strongest and most cogent books upholding the in-tegrity of the Bible as they have been issued from the press.

It is his earnest hope and prayer that people who are troubled with doubts may receive, by the witness of the Holy Spirit, the blessed assurance of the truth as it is in Christ and the Holy Scrip-tures.—*L. S. K.*

Our Two New Editors

Harry Rimmer, D.D.

HAPPILY our magazine is able to add another notable name to our editorial mast-head—the name of Harry Rimmer, known far and wide as a lecturer, writer and stalwart upholder of Biblical and Historical Christianity. He is also a first-rate scientist, and has specialized on the harmonious relation between the Bible and true science. In many of his writings he has defended the scientific character of the first and second chapters of Genesis.



Harry Rimmer, D.D.

Just to reveal his evangelical and spiritual mind, we quote a beautiful statement from one of his recent letters to us. He says: "The story of my life is simple, and has been in print by better men: I was ruined by sin, ransomed by blood, raised with Christ to sit in heavenly places." When a man writes like that, we know what kind of contributions to expect from his pen for enriching our columns.

The following is a sketch of his life: He was born in San Francisco, California, in 1890. His mother being a widow with four children on her hands, he had to go to work when he was ten years old. In the years that followed, he worked in drygoods stores, in lumber camps on railroads, in gold mines of the Sierra Nevada Mountains, in sawmills, and finally in the Coast Artillery Corp. In the course of time he began to study medicine. Then he was converted in San Francisco, when what he calls his "real life" began. The result was that he felt a call to the ministry, and entered that vocation, worked in rescue missions for some time, then organized a mission among the lumber-jacks, where he spent three useful years; then he went into union evangelistic work, in which he has been engaged ever since, holding successful meetings in many parts of the United States and Canada.

All this time he was occupied in scientific research work, especially in embryology. He went with expeditions in archaeology and paleontology, and was connected with three biological surveys. He built a laboratory for personal research in Los Angeles, and organized his well-known Research Science Bureau. The original 43 members of this association have grown to over 3,000 members. Then came the World War, in which he had some interesting experiences.

Since the War he has specialized in student work, in which he has ever upheld the Christian faith, particularly its scientific aspects. He has spoken to some 3,876 different student bodies in the United States and Canada, returning sometimes to the same school as many as twenty and twenty-five times.

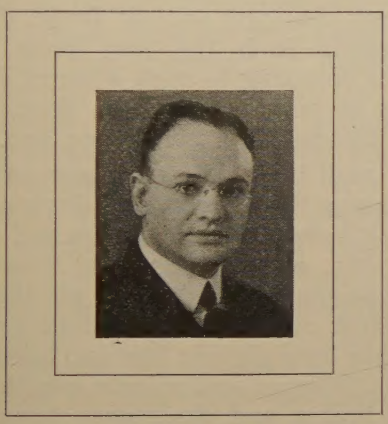
Mr. Rimmer is now the pastor of the First Presbyterian Church of Duluth Minn., where he is very happy with a loyal and spiritually-minded people whose session grants him the freedom to go on special missions and to lecture at Bible Conferences, as the Lord may lead him. He has a number of such engagements before him.

As time permits, he will keep up his scientific activities, and will go on a sci

ntific expedition in 1935. We are happy announce that Mr. Rimmer has promised us a series of articles on the relation of the Bible and science.—*F. J. B.*

J. Oliver Buswell, Jr., M.A., D.D.

IT is a distinct pleasure to announce that another distinguished name has been added to the list of Contributing Editors of CHRISTIAN FAITH AND LIFE—the name of Professor J. Oliver Buswell, Jr., M.A.,D.D., the well-known President of Wheaton College. When he was asked whether he would be willing to serve on our staff, he graciously consented. Of course, he is a busy man, but we hope he can find time to favor our readers with contributions now and then on some of the live topics of the day. We have heard him speak most effectively on the problem of theism, and hope that he may sometime give us an article on that live topic, in view of the mechanistic theory of the universe that is so prevalent today in academic circles. However, we leave it to his own option as to the subjects he may wish to treat in our columns.



J. Oliver Buswell, Jr., D.D.

Dr. Buswell is the President of a fine college. He stands foursquare for the evangelical faith, nothing wavering; yet he has placed Wheaton College in the front rank scholastically. He believes that evangelical colleges should be up-to-date along all scholarly lines, so that they may be able to meet the unbelief of the times with cogency and effectiveness, and need not be ashamed of any comparisons that may rightly be made. It cannot be said that such stalwart colleges uphold the Biblical position on account of lack of information. For the reason that Dr. Buswell upholds real scholarship, as well as "the faith once for all delivered," we feel that his addition to our editorial group will be a most valuable one.

From *Who's Who in America* we glean the following biographical data:

Dr. Buswell was born at Burlington, Wis., Jan. 16, 1895, and is therefore nearly forty years old—in the very prime of life. He received his Bachelor of Arts degree from the University of Minnesota, his Master of Arts from the Chicago University, and his Bachelor of Divinity from what was formerly known as McCormick Theological Seminary, Chicago. He is the father of four children.

He was ordained in the Presbyterian ministry in 1918. He served as pastor of Perseverance Church, Milwaukee, Wis., and of Grace Reformed Church, Brooklyn, N. Y. He has been President of Wheaton College since April 1, 1926, and has proved himself very efficient in that capacity. He served honorably as a chaplain of the United States Army in the World War, and was present in the famous Meuse-Argonne drive.

We welcome Dr. Buswell with hearty good-will to our editorial company, and know that he will help effectively in carrying on the work in which we are so earnestly engaged.—*F. J. B.*

Criticism is of little value—in fact, it is usually harmful—unless it is constructive in nature. Tearing down something requires few tools and little intelligence. Constructive effort is the real test in life. Let's build and leave the wrecking to others.—*Grit.*

The Hinge of Destiny

WHAT is the future of the United States to be? Will business and religious leaders lie supinely on their backs and watch a bunch of professorial nit wits who have been educated beyond their intelligence, wreck our industries, destroy even the semblance of personal liberty, wantonly waste our wealth, fight both Providence and common sense, defy all laws of economics, load the Country with debts so vast that future generations will not even attempt to pay them?

Are not the laws of God involved in all this idiotic destruction of God's bounty? Must the back of labor be completely broken by confiscatory taxes? Who pays for the corn the farmer is forbidden to plant, or for crops plowed under? From whence comes the money to pay for cattle and hogs never raised? Have we completely lost our bearings as we turn the prow of our ship to reefs upon which we are sure to be wrecked? Has religion anything to say at such a time as this? Alas! it is the lack of religion that has brought us into our present economic plight. In the last analysis it is Modernism in the pulpit that has put the "brain trust" in the White House. How? By abandoning the most urgent commands of God Almighty and turning completely away from the only guidance that can lead a nation safely on.

The destiny of nations, as of individuals, swings on this interrogation. *"Is the Lord with us or not?"* Every feature of our calamitous depression may be discovered in the life and times of God's Chosen people when Isaiah, greatest of the Prophets, urged upon the attention of the people this question.

The explanation of their misfortunes was not far to seek. They had exchanged a Divine for a distinctly human leadership. In dismay and despair the people looked in every direction but the right one for some one to lead them to National Recovery.

The noble Prophet well knew that the reason of their fall and failure was abandonment of God's law, and their repudiation of God, as leader, teacher and guide. An apostate priesthood led the people away from the fount of life and power and peace. The Ten Commandments were taboo. The altars of sacrifice were scoffed at. The idea of a personal Jehovah who intervenes, guides and protects was pronounced an antiquated notion beneath the intelligence of kings and teachers. The Abrahamic Covenant was thrown into the discard.

It was the deliberate abandonment of God, that put ancient Israel on the toboggan. It is the very same thing that is resulting in such a moral degeneracy as would have been deemed utterly impossible a generation ago.

A multitude of petty governments are taking the place of real Government. A multitude of Bureaucracies and a Dictatorship, away beyond the dreams of a Napoleon have usurped all the prerogatives of government. Experimentation has been playing fast and loose with public treasure and private wealth. Men with brains and experience have been compelled to abdicate and then stand by and see impractical theorists undertake to direct a business of which they know nothing.

Every economic law of progress is defied and broken. Billions and more billions and yet other billions are added to the public debt. What will a bankrupt tax-ridden nation do? What next? Because a dog barks at the moon that does not make him an astronomer. The Tugwells and Wallaces know no more about directing the great agricultural interests of this nation than a pollywog knows about hydrostatics. Unless a halt is called on the *New Deal* we are as sure to run into red revolution as the tides are to flow and the sun to rise. This whole wretched travesty must be ended. How? By a return to God.

Let us not forget that Communism, ward which we are steadily being led r Red Radicals, is God-hating, law- fying, character-destroying, and life- rrecking. There is positively nothing corse this side of perdition. The true edemptive programme of Christianity utterly abandoned by multitudes of nurches today. In its place is a social rogramme and watch it turn; first yel- w in its disloyalty to the Word of God, aen pink, in its advocacy of the public wnership of about all tangible prop- rty and then *red* in its destructive pro- amme of confiscation.

"Is the Lord with us or not?" Here estiny hinges. Well, He is not with us nless we are with Him. He is with no nurch or nation that crucifies the Son God afresh. He is not with any church nation that despises His Revelation nd tramples under foot His law. Will nis nation *recover?* Not through any nregenerate leadership, you may be ure. No National Recovery Acts have otten us one inch nearer either eco- omic success or high moral ideals.

N. R. A. is an utterly Godless attempt o make Humanism and Rationalism the od of the people while it utterly ig- ores the Eternal Jehovah and is too onceited to even think of prayer as source of wisdom and power. Even eeming benevolences of today are being eliberately prostituted to political pur- ose on the assumption that playing anta Claus will settle the next election.

"Righteousness exalteth a nation. Sin a reproach to any people." It is the ounden duty of every citizen of the nited States to vote as he prays and ee if we may not yet secure a leader- hip that has the fear of God in the eart and a wisdom that springs from ivine sources. Nobody long trusts a Brain Trust" that is neither over- tocked with either brains or trust.

"It is time to seek the Lord until he ain righteousness upon you. *Is the ord with us or not?"* If He is, and hen He is, we will have made a real tart toward National Recovery.

It is not the fact that the last Congress was composed of puppets dancing to the commands of their own appointed dictator until they had voted appropriations to the amount of nearly twenty-two billions of dollars, that is the worst feature of the situation. It is rather the fact that economic bankruptcy is matched by a moral and spiritual bankruptcy infinitely worse.

It is the business of the Christian Pulpit to thunder against prevailing iniquities, banditry in high places, the shameless looting of public treasuries, unchecked gangsterism, and all the rest of the infamies of today; but far more important is it for the Christian Pulpit to hold up the Bible to the people as *the Word of the Living God* with its blessing and its curse and tell the unvarnished truth about sin with its death trend and salvation with its life assurance.

Why not tell the truth about the *Day of Judgment!* There is but one real *recovery* and that through the regenerating power of the Holy Ghost. Say what we will, sin when it is finished bringeth forth death for individuals and nations.

If Jehovah is with us we have nothing to fear. Unless Christian leaders call the people back to God, America will go just as Babylon and Athens and Rome went. Ancient civilizations perished because leaders and teachers were faithless and false.

Licentiousness and growing dishonor always accompany the false teaching of an apostate Ministry. The vital distinctions between *lost and saved, life and death, faith and unbelief,* need to be presented with power today. Punitive forces as old as civilization are eternally operative and can not be trifled with.

Only God Almighty can save America from collapse. Believe it or not, *Jesus Christ is the world's only Saviour.* The adulterated, eviscerated, emasculated gospel of modernism blasts everything it touches. Avoid it as you would avoid a pestilence.—*A. Z. C.*

The Future of Evangelism

NOTHING is more certainly settled in Christian faith than that the teachings of the Gospel are steadfast and unchangeable; but the manner of interpreting and presenting these teachings in practical evangelism has written a varying and sometimes puzzling history. From the most extreme forms of ritualism to the freest and most unlicensed type of exhortation the order has run. Nevertheless, between these opposites has been maintained a voice of sanity and an attitude of loyalty in delivering the message of the evangel. It is in this median sector of active evangelism that logical and historical changes in Christian interpretation are to be looked for. It is also in this middle alignment of interpretation and preaching that the true evangelism is to be tested in the future and brought to its New Testament ideal.

The preaching done in the apostolic period was natural, direct and interpretative; and, above all, was an utterance in the Spirit. Its power was not of man, nor of man's wisdom, but of God. It strongly affected the evangelism of the age which followed; but the influences met in that age not only minimized the office of the Spirit, but turned the letter of preaching toward constrained and artificial ends. The tendency was to put the truths of revelation into set forms of statement, so as to bring the minds of converts into a ready and unified belief in the Word. While this method tended always toward formalism in preaching and experience, it had this advantage, namely, that it hedged against the then remaining institutes and abnormities of paganism, and served an end of conservation, an always natural and expected result of written creeds and confessions. But the new drift in faith, and the manner of carrying it to a multitude of converts, failed to uproot or submerge those instincts of human nature that, when overt spiritual pressure, like that which was in evidence in the apos tolic evangel, is removed, substitutes liturgy for individual emotions and in tellectual struggles. It is one of the of fices of pentecostal regeneration, whicl can come only of pentecostal preaching to remove this disposition toward litur gical formalism.

It was at the point of the emergenc of formalism in teaching and worshi that the age of ritualism had its rise i the Church. It practically transferre evangelism from the open pages of th canon to the missal book and to a rot of sacramentarianism. It exalted th aesthetic and philosophical impulses o the believer above those that were na kedly of the spirit. It contradicted th Galilean standard, and returned to th sensuous appeal of censers and the mer its of a priestly sponsored sacrifice. I was the beginning of Mediaeval dark ness and confusion.

The long and enslaving contradictio of ritualism at last awakened a protest that of the German Reformation. A re turn to apostolic interpretations an preaching became the watchword. Bu so long and enduring had been the hol of ritualism on the life of Christianity that a setfast had been developed in re ligious faith, and this, united with th natural instincts of humanity, retarde the perfect liberation of the evangel The necessary work of liberating people and states from political oppression sponsored and encouraged by a false ecclesiastical supremacy delayed an embarrassed their deliverance from su perstition into the light and liberty o the recovered evangel.

Nevertheless, with the beginning o the eighteenth century, in England, i some countries of the continent o Europe, and in the new world o America, a type of evangelism truly apostolic returned to the earth, and no only widely quickened the Christia body, but carried the whole structure o

man society to a stage of spiritual enhtenment and advance not hitherto ached in the centuries of history. The racle of recovery and the fruitfulness results represented in the evangelism the eighteenth century have the value a new revelation, a divinely added oof of the supernatural power of the lilean gospel. The restoration of that wer to the preaching of so large a sec-n of the Church's ministry was under nditions identical with those ordained the Spirit at the beginning. This ows that the heart of the Word reains the same throughout all time. conement, repentance and salvation e from everlasting to everlasting. The ind which discerns them and the voice hich proclaims them, however accordg with times and conditions, must anwer to the tenor of their original utrance. This answer becomes an urge perpetual vigilance against spiritual pse and forfeiture. It is the pulpit's vinest pledge.

The eighteenth century revival, in the nds to which it was indigenous, held ith all but unabated zeal through a ntury, and then began to show signs subsidence. This tendency, on the one and, has been to take up with elements discarded ritualism, and, on the other, yield to the influences of an unduly ressed scientific interpretation of regious fact and experience. The first of ese is the inside distress of Church fe; but the second is the crux preeminent of religious thought and gospel reaching. It darkens the day of living vangelism.

It is quite easy to undervalue, and even eride, the value of scientific methods dealing with matters of Bible criti-sm, both textual and historical; but a ubstitution of the mandates of science or the quickening vitalities of Chris-an doctrine and for the single-minded oice of appeal is fatal to the power of ie evangel. This is what largely happened in the latter end of the evangelisc era beginning in the eighteenth cenury. The added decades of the new century do not appear to have resisted the rising tide of worldly-minded preaching. A crisis has developed.

It is now all important to determine what are the immediate and what are the remote tokens of evangelism. To follow these tokens is to follow the prophetic lines of Christianity. The kingdom of Messiah forever moves with the advocacy of its faithful ambassadors. The preacher is the barometer of the evangel, but must find perpetual renewal from the evangel's self. Stalwart preaching can never come of mixing philosophical niceties with gospel interpretations; but stalwart preaching is an antidote for philosophical waywardness. Theological crudities are equally, with philosophical obtrusions, inimical to healthy sermonizing; but doctrinal abnormities disappear under sound prophesying.

A gospel sermon is unlike any other utterance ever heard; and the pledges of salvation must find expression in forms of their own making. The norms of gospel proclamation are found only in the written Word; and the future evangelism must return to that Word for its inspiration and furnishment. It therefore reduces itself to the simple proposition that future evangelism must revert more fully to the example of apostolic preaching which expounded the Galilean ministry in the light of prophecy and applied the atonement in the words of Jesus Himself. Not only is the spirit of Scripture eternal; but it has chosen for its dress a form of words that also is eternal. The recognition of this is the first test of true evangelism. Those who preach the Gospel deal with tragic and eternal things. This the pulpit of the future must learn.

The maintenance of the spiritual ideals of evangelism has always been dependent upon the Pentecost. Without the Spirit there is no life in the Church, as there is no power in the Church's pulpit, nor possibility of effective reaping in the field of the world outside. Secular history is evidence of

the futility of that religious profession whose life is derived from ritual and sacramentarian substitutes for the operations of the Spirit. This history also has left a sinister judgment against those methods of preaching which have leaned to the standards of worldly wisdom in interpreting the Scriptures and in dividing them to the spiritually hungry of the earth.

Nothing posited or asserted in these paragraphs looks away from the adoption and use of such forms of worship as tend to promote that decency and order commended by St. Paul; nor from the invoking of those handmaiden offices of science and criticism which contribute to the clarifying of the letter of the Word, and to the establishment of its claims. Indeed, it will be one of the first acts of a future restored New Testament evangelism to avail itself of these offices; but with that will come the confident notice that the theme and call of the pulpit come from a secrecy of power and illumination beyond the reach of human wisdom and understanding.—*H. M. DuB.*

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

The Downgrade Movement

IN an address delivered sometime ago, Dr. Clarence E. Macartney acutely pointed out the characteristics of what he calls "the downgrade movement in the Church." By this movement he means Modernism. Let us note what he said of those "characteristics":

> One is a discounting of the supernatural, and the resultant fog and mist which have come down over the whole area of Christian truth. A foolish attempt has been made to separate the great doctrines and the great hopes of the Christian faith from its historic facts, as if Christianity could be historically false, and yet at the same time ethically beautiful and spiritually true. Together with that, has been the tendency to persuade man to become his own saviour, and thus to discount or ignore the "grand particularity" of the Christian faith; that is, redemption from sin through the shed blood of Jesus Christ upon the cross. With this has gone a strange and unaccountable reluctance to contend earnestly for the great facts of the gospel, and an over-ardent willingness to remain in fellowship with those who openly deny or ignore the cardinal truths of the Christian faith. Thus slowly, but surely, the redemptive note has been dying out of the Protestant Church.

Hitting the Nail on the Head

THAT is what *The Presbyterian* of June 21, 1934, did in referring to a certain action of the General Assembly relative to the formation of an Independent Board of Foreign Missions. The editor of the said journal penetrates to the root of the matter in the following statements:

> The fault in the whole issue was not exposed at the Assembly. The Independents stake their case on the fact that the Foreign Board is unworthy of support because of its disloyalty. . . . The regular board has never been investigated and never condemned. The regular board ought to demand a complete investigation of all its work. The Independents have criticised the regular board. The only real answer to that is a complete vindication, which the regular board ought not only to demand, but arrange to secure.

Another Pointed Statement

IN another editorial of the paper above cited, a most relevant statement is made which reveals the inconsistency of the Assembly's actions in connection with the controversy in the Presbyterian fold. It will be remembered that the Assembly passed an action to discipline the people who have formed the Independent Board. Our readers will also recall the fact that many members of the Assembly signed the famous Auburn Affirmation, which ran right up against the Assembly's express declaration concerning a number of "essential" doc-

lines. Anent this fact, *The Presbyterian* as this to say:

"A decade ago the Assembly gave a deliverance on the "Five Essentials." It was immediately repudiated by hundreds of ministers, and not one of them was censured for it by the Assembly.

"We think our readers will clearly see the inconsistency. When a lot of ministers rejected the Assembly's deliverance concerning sound and essential Presbyterian doctrine, there was no move on the part of the Assembly to rebuke or discipline them. But now, when a number of men who are truly loyal to the Presbyterian system of doctrine, refuse to give their money to the regular Board on account of the liberalism of that Board, they are to be punished with disciplinary measures! We hold with *The Presbyterian,* that it is the orthodoxy of the regular board that should be investigated first of all. Why is the real issue evaded?

Both Whom and What

ONE of our present-day poets, and a favorite one, has written a poem entitled, "Not What but Whom," which is often quoted by people of a somewhat modernistic type of mind. The author evidently was thinking of the Pauline statement, "I know whom I have believed." He means to teach that the vital matter is not what you believe, but whom you believe. However, this is not the full Biblical doctrine; it is only part of the truth, and is therefore all the more dangerous. It makes a vast difference both whom you believe and what you believe. If you believe on Christ only as a man, you have no Saviour, but only a teacher and an example, and an imperfect one at that. But if you believe that Christ was the eternal Son of God, you have "One who is mighty to save." Christ was not one-sided in His teaching, as the Modernists are. He insisted on both the "Whom" and "What." In one place He said: "Who say ye that I am?" In another place He said, "What think ye of Christ?" Let us have the whole truth. With *Whom* and *What,* it is not either, or, but both.

"Contains" and "Is"

FROM the *Bible League Quarterly,* London, England, we learn that the General Assembly of the Church of Scotland, at a meeting within the last few months, adopted a "restatement of the Church's faith." It is sad to note that, in one important matter the said Church did not make a restatement, but a radical change in their doctrinal platform. The second paragraph of the preamble begins in this way: "The Church acknowledges the Bible as containing the Word of God." That is a weak and compromising deliverance, and is greatly to be deplored. That word "containing" implies that the Bible contains the Word of God, but may also contain much that is not the Word of God. Thus the Modernist can readily subscribe to it—if they believe in God at all, and believe that He has made any revelation of Himself in the Bible. But the earnest conservative cannot consistently subscribe to it, because of the error implied in the word "contains." He will compromise his position if he does subscribe to it. The true, stalwart and uncompromising statement is, "The Bible *is* the Word of God." Why did that great Church emasculate its confessional pronouncement?

Explaining John 3:13

AN interested young person has asked us to explain the above-named Biblical passage. First, we will give a literal translation: "And no one has gone up into heaven except He who came down out of heaven, the Son of man, who is in heaven." The difficulty is, Did not Enoch and Elijah ascend into heaven? Let us explain. If the verse contains the words of Christ, He meant that no one had the power in himself to go up to heaven or come down out of heaven, except Himself, because He was both the Son of God and the Son of man; therefore He could be both in heaven

and on earth at the same time, if He so chose. That was the reason He could speak with authority to Nicodemus about heavenly things. Enoch and Elijah did not go to heaven by their own power; they were "taken up." Neither could they come down out of heaven of their own volition. So the coming down out of heaven and the going back into heaven were something unique in the case of our Lord. The words of the text can be properly applied only to Jesus Christ. The explanation is practically the same if we regard the text as the words of John the Apostle.

Wise Words by Dr. Orr

IN a moment of leisure we pulled down from its shelf Dr. James Orr's great treatise, *The Christian View of God and the World.* On page 30 he sets forth the inconsistency of the Ritschlian view, which is pure Pragmatism, holding that the only essential things are "Value-judgments," whether they are based on truth or not. Of this view Dr. Orr says acutely:

> We cannot have two spheres of truth lying side by side in the same mind without some effort to arrive at an adjustment between them. Still less is it possible for the mind to find itself in conflict with itself—on the one side, for instance, affirming the personality of God, on the other side, denying it; on the one side, affirming freedom, revelation, miracle, on the other, unbroken natural causation—and not do what it can to annul the discrepancy. Nor will reason in practice be content to remain in this state of division with itself. It will insist on its knowledge being brought into some sort of unity; or, if this cannot be done, in regarding one or other of the conflicting propositions as illusive.

The Christian World View and Sin

IN the book named above, Dr. Orr gives a sketch of the Christian World View (pp. 32-36). Among his nine fundamental propositions, we find the following, which we deem worth quoting for our own times:

> The Christian view affirms the fact of the sin and disorder of the world, not as something belonging to the divine idea of it, and inhering in it by necessity, but as something which has entered into it by the voluntary turning aside of man from his allegiance to his Creator, and from the path of his normal development. The Christian view of the world, in other words, involves a Fall as the presupposition of its doctrine of redemption; whereas the "modern" view of the world affirms that the so-called Fall was in reality a rise, and by consequence denies the need of redemption in the Scriptural sense.

An Example of a Biased Mind

A NUMBER of years ago we had some contact with a liberalist in theology. In his addresses he would now and then give expression to modernistic sentiments. We made some objection to his teaching, though we tried to do it as kindly as we knew how. Thinking he might be fair and open-minded, we ventured to mail him an evangelical book which strongly upheld the integrity of the Bible, and showed why the negative critics were in error. Do you think he read the book? No! no! indeed! He rushed it back to us as quickly as he could without even taking off the wrapper! This incident helps us to see why the liberal critics keep on repeating their so-called "assured results," no matter how often they have been shown by evangelical scholars to be anything but "assured."

The Identity of Soul and Spirit

THE teaching of the Bible seems to be clear on the problem of the identity of soul and spirit. Let us canvass and collate some of the relevant passages. The Psalmist says: "The Lord redeemeth the soul (Heb., *nephesh*) of His servants" (Ps. 34:22); "Truly my soul waiteth upon God" (Ps. 62:1), with many other similar passages. "Hear and your soul shall live" (Isa. 55:3). Even God is said to have a soul: "Your new moons and your appointed feasts my soul hateth" (Isa. 1:14). And here the same Hebrew word (*nephesh*) is used, and the context shows that Jehovah is speaking. Coming down to the New Testament, we read the words of Jesus: "Fear not them which kill the body, but

re not able to kill the soul (*psuche*)," tc. (Matt. 10:28); "For what is a man rofited if he gain the whole world and se his own soul" (Matt. 16:26); "But od said unto him, Thou fool, this night hy soul shall be required of thee" (Luke 2:20). Then note that John, looking p into heaven in his apocalyptic vision, aw the "souls" (*psuchas*) of the mar-yrs before the throne of God (Rev. :9; 20:4).

The Subject Continued

N the foregoing paragraph we cited references to the *nepesh* of the Old estament and the *psuche* of the New. et us now consider the term *spirit* to how that it is used synonymously with he term soul. "Into thy hand I commit ny spirit" (*ruach;* Ps.31:5); "Blessed is he man . . . in whose spirit there is o guile" (Ps. 32:2); "The spirit shall eturn to God who gave it" (Eccles. 2:7). In the New Testament we have he following passages with the Greek vord *pneuma*: "The spirit indeed is willing, but the flesh is weak" (Matt. 6:41); "Jesus perceived in His spirit" Mark 2:8); "And when Jesus had cried with a loud voice, He said, Father, into hy hands I commend my spirit" (Luke 3:46); "The spirits of just men made perfect" written in heaven (Heb. 2:23); "Lord Jesus, receive my spirit" (Acts 7:59, the last words of Stephen, he martyr); "Preached unto the spirits n prison" (I Peter 3:19). Thus the Sacred Scriptures teach that the human soul and spirit are the same entity; they are simply different aspects of the human mind.

Dr. Gray Resigns

JAMES M. GRAY, D.D.,LL.D., has resigned as President of The Moody Bible Institute of Chicago, in order to be relieved of the business cares of its administration, but has accepted the office and title of President-Emeritus, and will continue in active relation with the work on the faculty, as editor of the *Moody Monthly* and lecturer in the field.

Dr. Gray's connection with the Institute, officially and unofficially, covers a period of forty years, dating back to the time of its founder, D. L. Moody, with whom he was associated and whose successor in office he became. During his administration the Institute has greatly expanded. From eight buildings it has increased to thirty-eight; from a staff of forty officials, teachers, and other employees, to one of more than 200, and a student roster of about 1,000 has increased to more than 17,000 in the combined Day, Evening, and Correspondence Schools. The assets of the Institute now exceed six million; and, although the gross operating expense last year approximated one million, yet the budget was balanced within about $2,000. The depression and the immigration laws have somewhat reduced the student roster of the Day School during the past two or three years, but the opening of the present fall term shows a return toward the peak.

Dr. Gray has been a prolific author. Nearly twenty volumes and a large number of pamphlets have come from his pen, with a distribution running into hundreds of thousands. He is also editor-in-chief of the *Moody Monthly,* which perhaps is quoted more frequently and has a larger circulation than any monthly periodical of its class.

As a preacher and Bible teacher, Dr. Gray made as many as nine visits to Great Britain, and is well known to many evangelical leaders in that country. He commands large audiences wherever he is announced to speak, and has been distinguished in all the years for his unswerving stand for the foundation truths of the Christian faith. But that for which he is best known and for which his name is almost a synonym, is the synthetic study of the Bible. Ministers and laymen the world over bear testimony to its supreme importance in the interpretation of the Scriptures.

Evangelical leaders in every part of the world, including a large alumni con-

stituency, are glad to learn that his resignation as president of the Institute will not interfere with his work as editor, or with his teaching in the classroom and on the public platform.

The Case of Dr. Angus

ACCORDING to a correspondent of the October number of *Christianity Today*, the Presbyterian Assembly handling the case of Dr. Angus of Australia came to this decision by a vote of 174 to 83: "that the Presbyterian Church is wide enough to hold men of different views, and, while not accepting Dr. Angus' views, it accepted his assurance that he was true to the faith." This is a strange decision. Could not the members of the Assembly see, by reading Dr. Angus' books, that he was far from being in harmony with "the faith" as it is set forth in Holy Writ and in the Westminster Confession? If Dr. Angus gave the Assembly "his assurance that he was true to the faith," we must decide that his mind has become so muddled theologically that he does not know what "the faith" is. Take just one example among many. Dr. Angus rejects the virgin birth of Christ. Is that in harmony with the Biblical and Confessional faith? Or does Dr. Angus mean something else by the phrase, "the faith," than what is generally meant?

Dr. Angus on the Deity of Christ

IN his book, *Truth and Tradition* (p.16), which we reviewed at considerable length in the October number of this journal, Dr. Angus has the following to say: "Take another instance of these supposedly Cardinal Doctrines—the Deity of Christ. Whence arose this dogma? What does it mean? Does it mean that Christ was and is God? If so, who administered the functions of the Godhead during the Incarnation in Jesus, and who suffered on the cross? God or Jesus? Deity must mean that Jesus is a full member of the Trinity, and, according to the Presbyterian doctrine, and orthodoxy in general, these three are 'equal in power and glory.'" Here Dr. Angus plainly rejects two fundamental doctrines of "the faith"—the Deity of Christ and the Trinity of the Godhead. And, moreover, he admits that these doctrines are held as Presbyterian and orthodox doctrines! Then how could he honestly say that he was "true to the faith"? And if he really said this, how could the majority of the members of the Assembly accept his assurance?

The Solution of the Difficulties

BUT Dr. Angus raises some apparent difficulties respecting the doctrine of the Deity of our Lord. This very fact proves that he has not studied evangelical theology and apologetics to good effect. However, it is due to all parties that a solution of the difficulty should be given, although it has been treated in previous numbers of this journal as well as in certain books on the subject of the Trinity in connection with the incarnation of the Son of God. The doctrine of the Trinity itself gives the explanation. Since there are three self-conscious, all-wise and all-powerful persons in the Godhead, the Father and the Holy Spirit were on the throne of the universe administering its affairs, and also sustaining the Son during His period of humiliation and suffering. "Who suffered on the cross?" asks Dr. Angus. Reply: The incarnate Son of God, the second Person of the Trinity. Our doctrine is proved by the fact that Christ, just before His death on the cross, said: "Father, into thy hands I commend my spirit." Thus we see that the throne of the universe was not vacated when the second Person of the Trinity "humbled Himself to be born of a virgin."

This cheering testimony, and his renewal, comes to us from one of our good friends who is doing missionary work in Ceylon:

"I cannot but express my joy and great satisfaction at the guidance of

od by which you were led to continue e publication of this magazine, which, deed, has very few equals in the world Christian magazines. May God's essings abide with you and all the ilitors."—*Dr. S. E. S.* Thanks, Dr. S. . And this testimony comes to us from ne of our good friends who has been a ubscriber to CHRISTIAN FAITH AND IFE and its predecessor many years—a retired Army General, and now 97 years of age: "It seems to me it would be almost, if not quite, an irreparable loss to the cause of Christ to discontinue CHRISTIAN FAITH AND LIFE. How I, and many others, would miss it! You have done a noble work to continue the magazine as long as you have. God only knows the anxieties and sacrifices you have made and experienced." *Thanks!*

Mission Activities

An anti-religious campaign is being aged by the Turkish press, one paper ating, "Religion is a cause of civil and nternational war."

Mussolini has written to all the school eaders in Italy, recommending the use f the New Testament, as follows: "All rofessors and teachers shall read the ne New Testament, shall explain this Divine Book to the children, and see to that they memorize the best passages. his Book shall not be missing in any chool library, for it is ever new hroughout all the centuries. It is the reatest of all books, the most neces- ary of all books, because it is divine. he National Government desires by it o capture the children, and through hem the soul of the Italian people, for he discovery of the sure way which will ead the Fatherland to the worthi- st and truest greatness."

In Jerusalem there are 105 mission- ries, or one for every 861 persons.

Dr. Daniel A. Poling, in the *Literary Digest,* has been in intimate contact vith youth of many nations. He says: In Germany there is a growing resist- nce to the nationalizing of religion. candinavian countries are experienc- ng a religious awakening. The most ignificant movement in Poland is a uiet, penetrating evangelistic effort mong the white Russians. In Russia housands of groups are meeting in for- sts and in cellars with the same devo- tion the Covenanters showed on the Moors of Scotland. The Spanish Christian Youth Movement is a growing vital factor in the life of the Republic. Church edifices in Holland and Belgium are crowded. In the group house-parties in Paris, Catholics and Protestants attend in equal numbers—a most unusual phenomenon."

"Join us—the missionaries will not be here long," a Hindu organization urged a Christian schoolmaster. "Why tie yourself up to foreigners, who are bound to be withdrawn sooner or later?" "I'm not tied up to the missionaries," replied the man. "I am tied to Jesus Christ, and He remains."

The synagogue at Capernaum, in which some believe our Lord preached, was built by a Roman centurion (Luke 7:5). The synagogue still exists in ruined condition, and Dr. Christie has found among these ruins the keystone of the entrance arch on which are cut two Roman eagles, visible evidence of the fact that a Roman had to do with the building.

William Carey, the pioneer missionary to India, died a hundred years ago. They held a centennial celebration in England October first and second.

It is said Reichbishop Mueller in Germany has been given power to crush the opposition movement, and to make the Protestant National Synod an instru-

ment for the legalizing of the Nazi party. A decree forbidding discussion and publication of church policy was followed by a decree placing the Protestant press entirely under the control of the central church. The Reichbishop has power to remove at will any member of the synod who opposes him.

Thousands of Protestant German pulpits hurled defiance at Reichbishop Mueller's dictatorship and the enactment requiring all pastors to take an oath of allegiance to Chancellor Hitler, declaring that this kind of obedience to government is disobedience to God.

Austria is almost entirely Catholic, there being but 300,000 Protestants. In Vienna alone within ten weeks some 15,000 joined the Evangelical Church on confession of faith.

A colossal figure of Christ the King, the largest statue in Europe, is inaugurated at Coppeaux facing Mont Blanc. The figure is 86 feet in height and is made of reinforced concrete, which is coated to resemble the granite of the surrounding mountains. A chapel is made in the pedestal. The crown, the halo, and the sceptre of the statue are covered with gold. The Christ, which can be seen for miles around, is portrayed lifting the right hand in the bestowal of a blessing. When finished it will be as tall as a ten-story building. It is in commemoration of the present pope.

In spite of the Russian attitude toward God, the drought of the past summer has driven many farmers in that country to pray to God. The officials are annoyed by the fact.

A society composed of a number of different denominations for carrying forward work among the lepers in Brazil was organized recently in a colony containing 1,300 lepers. Money is being raised to erect a church that will seat 650 of the lepers at a service.

The Westminster choir of Princeton has been invited to give 13 concerts in Moscow and Leningrad.

Dr. James L. Kelso, in the *Sunday School Times,* tells of the finds described by the Kyle Memorial Expedition: Ancient Egyptian and Syrian coins, tiny Canaanite idols, seal cylinders written in hieroglyphics, carved bone works, jewelry represented in worked copper, iron and bone; implements of war, farming and manufacturing.

A movement, headed by a priest, has arisen within the Orthodox Church in Roumania, says *The Fundamental Messenger.* It is said to have from 70,000 to 100,000 adherents, who undertake to read the Bible. It issues literature of an evangelical type.

Since the Roman Catholic Church in India refuses with its demands for the abolition of caste distinctions 3,000 families in and about Trichinopoly have left that church and asked for admission into the Lutheran Church.

Mr. Zuzuki, then an agnostic, was professor in physics in the Imperial University at Tokyo. His contact with the Omi Mission brought him to Christ, and he then felt himself called to give all his time to Christian work at his own expense in the mountainous region of northern Japan where he is now successfully engaged in the evangelism of the countryside.

The Christian membership of Madras-Telugu district, India, in 1891 was 136,122; 288,689 in 1901; 348,604 in 1911; 455,766 in 1921; 693,692 in 1931.

A Jew, named Trebitsch Lincoln, who before donning the gray and yellow-brown robes of the Abbot Chao Kung was a cleric of the Church of England, member of the British Parliament, was then a German spy during the World War. He is now the leader of a band of twelve disciples, drawn from leading countries of Europe. Undaunted by his

lusion from Great Britain and Swe-
n, and expulsion from Belgium last
ar, Abbot Chao Kung is determined
return to Europe with his twelve dis-
les and several Chinese monks to es-
blish a monastery. If he is not allowed
try to any country in Europe, he
reatens that all Christian missionaries
Buddhist lands must go home.—*New*
rk Times.

When, last August, leaders of the
ptist Congress called on Reichbishop
ueller, he said: "We have no intention
incorporating the Free Churches
thin the National Church—our one
ncern in the Reichkirche is to preach
rist. It is not true that we ever used
rce. We shall not try to build a church
ve only in a spiritual manner."

One month later, in September, the
erman Reichbishop declared: "Who-
er is not willing to cooperate in the
nstruction of this church must be still
retire. If he refuses to do either I will
rce him to do so. Our final purpose is
ne state, one people, one church."

Russia is permitting the erection of
ne first Christian church in Moscow
nce the revolution. It is to be used
xclusively by American residents and
isitors.

In Austria so many are joining the
rotestant church that an emergency
ecree has been put through the gov-
rnment making it necessary for a per-
on to give three months' notice of in-
ention to change religion. The person
ho would so change must publicly state
hy, and frequently a mental test is
emanded. Rome, up to her old tricks,
course.

A correspondent of *Le Christianisme*
ys that in Austria there has been a
ickle of converts for years, but since
ne month of February this trickle has
ecome a torrent. Since May 1 the num-
er of Roman Catholics attaching them-
lves to Protestant churches has been
20,000, three-fourths of them in Vienna. Similar reports come from industrial centers in Styria and Carinthia. Most of them are from the working class. Presumably the treatment of organized working people by the present arch-Catholic government has much to do with this exodus. Nevertheless our reporter tells us that it is an honest and healthy religious movement. Everywhere the new converts are seeking to learn all possible about Protestant Christianity. Bible classes for converts are being organized at all points, meeting three times weekly.

The account of Solomon's Temple (I Kings 7:19) speaks of chapiters, or capitals, of lily-work four cubits in size. In the excavations in an Astarte temple in Megiddo, early Ionic capitals of limestone have been found dating from Solomon's time and cut with this very lily motif.

One of Spurgeon's first enterprizes on coming to London eighty years ago was to start a class for the training of young preachers. This class still continues under his successors, with a session once in two weeks.

Fierce religious warfare broke out in Constantine between Jews and Mohammedans after a Jewish soldier was alleged to have insulted Moslem worshippers in a mosque. At least 100 were killed and 300 wounded in Constantine alone.

Dr. Bernstein, chief of the Palestine Bureau of Zionist Organization, says, "Jerusalem that sits on the hills is being transformed by young Jewish blood, and it is beginning to pulse with that life and beauty which must have flowed in it when David reigned."

It is said that a monument to Judas Iscariot has been raised on the Volga, near Kasan, Russia, a giant threatening Heaven with his fists; also that the speaker at its dedication related that the government long debated whether

the monument should be to Lucifer, Cain, or Judas—the last being chosen because it was he who had betrayed Christ. . . .

Workmen repairing floors in the lowest level of St. John Lateran, Roma, the "Mother Church" of the Roman Catholic faith, were responsible for the discovery of the first church in Christendom which was the original seat of the first Popes and over the ruins of which the present church was built.

Newspaper Evangelism in Japan resulted last year in thirty-seven known cases of conversion. This method of evangelism is to buy space in regular newspapers for articles on Christianity.

Says Stanley Jones in *The Watchman-Examiner*, "The Mosque of St. Sophia in Constantinople is a transformed Christian church. It was one of the most beautiful churches in the world. All the Christian inscriptions and symbols have been painted out and Moslem inscriptions put in their places. As we stood under the great dome, we could see that the figure of the ascending Christ with outstretched hands in blessing, which had been painted out, was coming back through the wearing out of the covering paint. I turned to a friend and said: 'He is coming back. You cannot blot Him out. Through the secretions and daubs of the centuries He is coming back again. The future belongs to Him.' "

Professor Lake has discovered what appears to be the Tower of Jezebel in Samaria, built of great granite blocks six feet long and a yard wide. It rises some thirty feet high, but was originally much higher.

Under the basilica of St. John Lateran, workmen laid bare some fourth century masonry, undoubtedly a portion of the wall of the church built by Constantine in 319 A. D. Sacked by vandals, shattered by earthquake, burned by fires, nevertheless on the same spot a Christian church has stood for 16 centuries.

The translation of the whole Bible into Tibetan has been recently completed by a Tibetan Christian, Yoseb Gergan. The manuscript is in the hands of the British and Foreign Bible Society.

In Vienna, the capital of Austria, 23,000 new members have been added to the Protestant churches.

The British Bible Society reports practically eleven million copies of the Bible issued during the year. Eleven new languages have been added to the list of about one thousand into which the Scriptures have already been translated.

At a missionary meeting announced for the autumn on behalf of the Cambridge Mission to Delhi, Stanley Baldwin, chancellor of Cambridge presided, while Lord Halifax, chancellor of Oxford and former Indian viceroy, made the address.

The Austrian Evangelical Church has become the center of a church extension movement on a scale such as has never occurred in Austria and is almost unique in the history of Protestantism. Masses of new members are being received and it is conservatively estimated that there will be a large increase in membership this year.

Miss Evangeline Booth was on Sept. 3 elected commander of the Salvation Army at the meeting of the high council of the army in London. She is the daughter of Commander William Booth, founder of the army, is sixty-eight years old, and with her election the Booth family returns to the seat of power.

Prof. Dr. Sato, Japanese theologian, has found in a Japanese antiquarian shop, a book which disappeared three hundred years ago: *Liber Sententiarum of Petrus Lombardus*, published at Basle. The book bears the arms of Gregory XIII, and was probably given as a present by one of the popes to a Japanese ambassador.—*Presbyterian.*

Amsterdam, Holland, was the meeting place for the Second International Conference of Adherents of the Reformed Confession, on October 23-26. The first conference took place in London in 1932.

It is reported that at least seventy new centers in China have been occupied by the missionaries of the China Inland Mission since the beginning of the forward movement in 1928. During the first nine months of last year 3,699 baptisms were reported, more than 1,000 above the number reported for the same period last year.—*Watchman-Examiner.*

A committee has been organized at Bucharest to deepen the religious work among young of the Orthodox countries. It urges the necessity of Bible study and prayer.

Protestant evangelization in Italy has advanced to such an extent that Pope Pius has appealed to Catholics to rally to the support of a campaign to stamp out Protestant propaganda in Italy.

The Post Christian Association, having as its object the winning of souls for Christ and uniting the members in the world-wide proclamation of the Gospel among post-office officials, does work in more than 25 countries.

The Hong Kong Institutional Church recently successfully conducted a training school for barbers and also began the first day-school.

Dr. Sukenik has found near Gofna, on the Jerusalem-Schechem road, a burial cave which he identifies with that of Bilgah, the head of the fifteenth course of priests appointed by David (I Chron. 24:14). A minor corroboration of Scripture! More interesting is the alleged discovery of the tomb of Miriam, the sister of Moses, in the Kadesh-Barnea region.

Nepal, adjacent to India, though long a staunch friend of Great Britain, is still closed to Christian missionaries.

The church situation in Germany is very tense. The Church is divided into two sections, one of which would make the Church subservient to the ruling political party. One section of that element would even go so far as to get rid of the Bible entirely and would set up groves for the worship of old-time heathen German deities.

It is said Rev. and Mrs. C. D. Stewart are the only Protestants operating on Isle of Pines. In three years they have established a chain of churches across the little isle.

A bitter fight between the government and the Church was forecast after a new law providing for the secular education of children was passed by the Chamber of Deputies and the Senate. Most Mexicans are Catholic and the new order will prohibit any sort of religious teaching in the schools.

That Christmas Gift

Give yourself the satisfaction of a good deed and your friend or relative the benefit and delight of a paid subscription to CHRISTIAN FAITH AND LIFE for 1935. Give our magazine a boost and cooperate with us. Your friends need the guidance and stimulus that this magazine always brings with it. *Make it a Christmas Gift to them!* We will enclose a neat Christmas Card, your name on it, with all Christmas Gifts. Your friends will think of you every time they see and read a copy of the magazine. Think it over; then do *yourself* and *us* a *Service!*

THE SANCTUARY

The Love of God

THE REVEREND HAROLD JOHN OCKENGA, M.A.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. —John 3:16.

MEDITATION on the love of God launches one on an ocean so vast that it has never been charted. The love of God is the greatest subject in the Bible. A sample container of the water from this ocean is the love stimulated in the heart of man by God. About this love Paul wrote his greatest hymn, the thirteenth chapter of I Corinthians. Henry Drummond called it the *Summum Bonum,* or the greatest thing in life. If the love of the Christian is the greatest thing in life, what is the love of God?

When we compare love with other subjects it overshadows them all. How sweet is the fellowship of kindred minds, how powerful is prayer that removes mountains, how beautiful is preaching of glad tidings, how moving is repentance in a prodigal which stimulates the songs of angels, how wonderful is sacrificial giving for the aid of others, but beyond all these and above them extends and towers the emotion of love.

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies they shall fail: whether there be tongues they shall cease; whether there be knowledge it shall vanish away.

Love abides. With no other subject does one become as conscious of his inability, his lack of comprehension and his limitation of mind as he does when speaking of love. For this reason Paul prayed that the Ephesian Christians might be rooted and grounded in love and be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge. Love can be experienced but never circumvented by the intellect or expressed in words. There is a lack in the vocabulary, the tongue falters, the words fail.

Once a family which was very close to their former pastor lost a son. The pastor, who was now in another city, on hearing the news wrote a letter of sympathy and condolence. His heart was deeply moved by the tragedy which had befallen the friends whom he loved. After he despatched the letter he felt that that was not sufficient. It did not express his sorrow. He then despatched a long telegram hoping that this would be sufficient, but as the hours passed he still felt dissatisfied. Then hurriedly he caught the night train and traveled hundreds of miles that the next morning he might stand by the side of the stricken boy to express his love and sympathy for the family. Words failed but his presence expressed the emotion that he felt.

Often, the reason we cannot express our love is that we do not experience it. Our hearts are cold and our expressions are hollow and empty. God not only expressed His love but He came into the world that we might experience His love.

This is the greatest text in the Bible. It is placed in the most read Book and in the most read section of that Book. It is a Bible in itself. This statement alone is sufficient to show man the way

salvation. It is the Gospel. John ne records it. He is called the apostle love, the disciple whom Jesus loved. e is the disciple who lay on Jesus' east. Could it be that in one of those vine moments of close fellowship, as caught the pulse beat from the heart God, that He received that revelation love?

This text is too fathomless to have er been the product of a human mind. includes the greatest words in lan- uage. Think of the realms embraced those words: God, love, world, gave, n, believe, perish, everlasting life. ink if you can of some realm that is t included in those great words.

The formation of the text itself ex- tes our admiration. The Son stands in e center. It is as if He were being orshiped and surrounded by every- ing in the universe. There are twelve ords before "Son" and twelve after it. ow like it is to Christ seated on His rone, surrounded by the twenty-four ders who worship Him. Before Him re the twelve tribes, after Him the velve apostles. He is as a priceless by set amid diamonds. Everything efore Him points to Him and every- ing after Him refers back to Him. The ve of God centers in His Son.

Love is the greatest plea in the Bible. We preach hell and judgment, which re necessary doctrines to warn men, ut Jesus said:

> God sent not His Son into the world to ndemn the world; but that the world through im might be saved.

The love manifested in the Son is for alvation. God never drives a man. He voos him. If the wooing in love is re- ected the benefits of salvation are lost, ut it does not reflect upon God's love. he world emphasizes the love of service, ut God's love was the love of a sacri- icing, suffering One, who gave Himself o make satisfaction for the sins of man.

Tennyson loved, we have *In Memo- iam*. Dante loved, we have the *Divina ommedia*. God loved, we have *Salva- ion*.

Faith, hope, disappointment, all influence the life of youth or of age. But a greater influence is the impelling force of love. When love enters a life, the life changes for better or for worse. Tennyson's love was a love of a friend. Dante's love was a love of a woman. God's love was the love of all mankind. It is needless to say which of these is greatest, but it is irrefutable that the others are great.

The love of friendship is beautiful, the love of romance, sublime, but the love of redemption, inexpressible.

The ideal friendship taken by all lovers of literature is the friendship of Alfred Tennyson with Arthur Hallam. Two youths meeting at school, two acquaintances in the study of the classics, two friends standing shoulder to shoulder in the rivalry of college, two men entering the world with wonderful gifts of intellectual power; such was the environment which promoted the love between these men. One died, the other lived in anguish and remorse. Something died in his life also, but, "on the stepping stones of our dead selves we rise to higher things."

So it was in the life of Tennyson. From the death of this beloved friend comes *In Memoriam*, written as an elegy to his lost companion. During three years he again and again relived his life of joy in friendship, and his life of sorrow in his loss, with faith, with doubt, with darkness. Emerging at the end of three years from his lower, personal, pessimistic views to higher universal, optimistic views he writes:

> Dear friend, far off, my lost desire,
> So far, so near, in woe and weal,
> Oh loved most, when most I feel
> There is a lower and a higher;
>
> Known and unknown, human and divine,
> Sweet human hand and lips and eyes
> Dear heavenly friend that canst not die,
> Mine, mine, forever, forever mine;
>
> Strange friend, past, present and to be,
> Loved deeplier, darklier understood:
> Behold I dream a dream of good,
> And mingle all the world with thee.

This noble friendship of man for man recalls to us the love of David for Jonathan. He said, "Thy love for me surpassed the love of women." As love was the incentive to this great work which is foremost of its kind in the world, so love was the incentive to the composition of the *Divina Commedia.* Dante is led through the realms of Paradise by the celestial smile of Beatrice, who is the embodiment of divine science. Her smile deepens until, high on the wings of rising faith and love, he sees

Grace culminate in the ever blessed Trinity, in unity, where unto is taken forevermore the glorified humanity of God incarnate.

No writer since the rise of romantic schools of literature, when love became the chief theme of poetry and story lore has so reverently worshiped and so happily embodied the highest ideals of womanhood as Dante. Here the love was unrequited and in sorrow, anguish and tears, this man was driven to despair. It was the image of this gentle vision which warmed and purified his soul, which inspired his deeds, until he became the "voice of ten silent centuries." She became a comforting, guiding spirit, and illumined with intense joy the poet's heart, hitherto the saddest, perhaps, save one in all Christendom.

Thus it was that Dante—hereafter to be known to the world as the noblest of all lovers, when Dante the statesman, the philosopher, the "Guelphic leader," and "Ghibelline turncoat" shall be forgotten—vowed that, if it would please

him by whom all things live, he would say of her that which had never yet been said of any lady.

She became his Muse. It was a message from her which led him down through the Gate of Despair; across the Limbo that trembled with sighs of hopeless longing; past horrid Minos, Judge of Hades; into the flaming City of Dis, garrisoned and guarded by demons and furies; past the Hell of Violence, where murderers and tyrants are forever steeped in the boiling blood waves of the Phlegethon; through the increasing horrors of Circles, Evil-Pits, and Belts of Treachery; then up the toilsome steps of Purgatory —until at last appeared, drawn in the bosom of a cloud of flowers thrown by angel hands, her form clad in white, green, and red, emblems of Faith, Hope, and Charity. "Love is the keeping of her law."

This love for a young woman whom he had only seen twice in his whole life caused Dante to be remembered throughout the ages.

When we think of the achievements of men caused by mortal love and attempt to describe them, using all the phrases of the human tongue and then turn to the motive which prompted the Creator of man, the Father of man, the God of man to his achievement in the form of the good and the most perfect gift that the world has ever known, words fail us. It is impossible to describe the essence and the beauty of it.

God foreknew when He first created man that he would fall from the state of perfection, but God having created him in His own image, loved him. He made man perfect, but from the sublime state of perfection, man yielding to the tempter fell. Nevertheless this did not diminish the love of the father for his wayward child. The penalty of sin is death. Man had sinned, man was doomed. But God loved His creation. He so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. He made this divine sacrifice knowing the humility, the anguish the torture that His blessed Son would have to endure to effect a reunion with Him. Love excelling all the pangs of separation from His dear One prompted the gift.

Out of love God created the world Why a perfect and self-sufficient God created man at all is beyond our finite understanding. Perhaps the world and the human race is only one of a vast series in God's creation. Perhaps many of the almost infinite number of planets

tthe milky way are inhabited. Perhaps
e whole creation is an emotion which
d experienced. But that emotion cer-
inly must be love for it is evident that
od loved His creation. He walked in
e cool of the day with Adam, fellow-
ipping with him before sin entered.
llowship with God is the greatest
ivilege of redeemed man. That fel-
wship may be the ultimate purpose of
e creation. A free, intelligent being,
eated in the image of God, redeemed
om all sin, is a magnificent conception.
After the entrance of sin God loved
an enough to send the promise of a
ming Redeemer. What promises were
stowed upon faithful Enoch, Noah,
oraham, Joseph, Moses and David. The
omise was that a Saviour was coming
ho would break the power of sin and
store them to their pristine glory.
od so loved the world that He called a
rticular nation out of the human race
be the custodian of His revelation.
e so loved that nation that He sent to
em the judges, the kings, and the
ophets.

But the final and culminating mani-
station of the love of God was the gift
Jesus Christ, His Son. That gift was
nt not alone for the chosen nation, but
rough the chosen nation for all man-
nd that through Him the effects of sin
ight be removed from the world. What
gift of love that was!

God foreknowing all, saw this. A
abe born to a virgin mother lay
rapped in swaddling clothes in a lowly
anger in a little town of Bethlehem.
his Babe was the Christ, the incarna-
on of the immortal to the mortal, the
ssumption of the human by the Divine,
at the creation of God might not have
suffer in the eternal torment of sin
nd in the darkest hell, but that the in-
ocent might suffer for the guilty, that
ne might pay for the sins of many, that
ne grave might not be the end, that the
ower of death should be broken.

That child grew strong in body and
intellect increasing in favor with God
nd man. Endowed with all the divine
sapience, forgiveness and humility, He loved humanity and manifested His love in His healing, teaching, and preaching. Proclaiming the gospel of love He was betrayed, scourged, tried, and though innocent, sent to be crucified.

That scene of suffering with the cursing, smiting, howling, and rejecting by the multitude, the very ones whom He had come to save, reveals the infinite love of God. Crucified between two convicts, His blood was shed for the sins of man. The earth groaned, the heavens thundered, the sky was darkened, and in love salvation was finished. God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Love took up the harp of life
And smote on all the chords with might
Smote the chord of self, that, trembling
Passed in music out of sight.

The Outrage of God's Love—Sin

Love outraged in man turns to hate. When Amnon, the brother of Absalom, seduced his half-sister Tamar because of his lust, we read, "He hated her with all the love wherewith he had loved her." Sin, an outrage to the love of God, does not turn God's love to hate, but it invokes God's wrath.

Sin made its appearance in the garden. It ruptured the fellowship of man with God. It alienated man from God, separated and isolated him. He chose sin, indulged in it, and suffered the consequence. The results of sin not only affected man, but also God. God was separated from the creature whom He loved and, I believe we may say it, God was hurt by the separation.

Satan's constant attack upon God is made by slurring His character in saying that He is not worthy to be loved. The first sin registered a victory for Satan's thesis. The history of sin in the world is the story of the rejection of God, the outraging of His love by man who prefers the pleasures of sin to the fellowship of the infinite Creator. But

as soon as sin entered the promise of the Redeemer was given, and the redeeming process began. God sought man, lifted him, forgave him and restored him through faith in the Lamb of God who taketh away the sin of the world.

This seeking of lost man manifested itself in the choice of the Jewish nation which God ruled in conjunction with the judges. But the Jews rejected the theocracy under Samuel, and asked for a king, such as other nations had. Satan registered another victory for his thesis. Under the kings, the Jews rejected God as God, and they turned to the idols and to the false gods, Moloch and Baal, the gods of the surrounding nations. Another victory for Satan.

Finally, the Son of God, the incarnation of love, was sent to the Jews. As they had stoned the prophets and killed God's former emissaries, they now took counsel how they might remove the Son and Heir. Through sin they crucified the Lord of Glory and rejected Him.

Sin continues its outraging process today. Men hear the great gospel of the love of God who is seeking to save them, preached through the faltering tongues of fallible men. They have their consciences convicted by the infallible Word and by the work of the Holy Spirit. They know the way of righteousness, they hear the word of salvation, but through sin they deliberately reject God's fellowship, choose pleasure, and continue to outrage this love. Such a practice can only deserve condemnation and wrath.

Though we have beheld the Lord of Glory incarnate in human flesh living among us, bearing our sins, taking them with Him to the Cross, and there making satisfaction for us, yet many of us have refused His Lordship and have enthroned other lords in our hearts who hold dominion over us. We serve the lord of lust, of fame, of popularity, and of self-will. This is the last and the only way of salvation.

God will send no one else. Christ is the last word. If we reject Him as our Saviour we have no hope. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; the wrath of God abideth on him.

The Obviousness of God's Love—Calvary

Whenever the hard and difficult circumstances of life cause us to doubt the love of God, whenever our own good works have lifted us up in pride and we forget the heinousness of sin, let us look to Calvary. There we can see the awfulness of sin, the value of suffering, and the great demonstration of God's love.

It is true that God sends the common blessings of life to all, and that they reveal His love. He sends the sunshine and the rain upon the just and unjust. He gives health and strength to men regardless of their acceptance or rejection of Him. He sometimes permits physical evil to come upon good men as well as upon bad. He is not a respecter of persons. He gives the right to a measure of pleasure to all men. These are common manifestations of His love.

But Golgotha stands as the most understandable and clear proof of the love of God. "Glory and dominion unto Him that loved us and washed us from our sins in His own blood," is the benediction of the apocalypse. Glory to Jesus who was a man in every true sense of the word, who was God in all His power and dominion, and who took our sins with Him to the Cross. God gave His only begotten Son. God suffered in Jesus that man who has outraged His love, who was deserving of punishment, might not perish, but have everlasting life. God commended His love toward us, in that while we were yet sinners, Christ died for us. There was no other hope for man.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heaven and let us in.

A realization of this is the power that tains the Christian.

Who shall separate us from the love of rist? Shall tribulation, or distress, or perse-tion, or famine, or nakedness, or peril, or rd? . . . I am persuaded, that neither th, nor life, nor angels, nor principalities, powers, nor things present, nor things to ue, nor height, nor depth, nor any other ature, shall be able to separate us from the e of God which is in Christ Jesus our Lord.

e love of God shall sustain and keep We are bound to Him by Christ.

This is the love which restrains us. sus said, "If ye love me, keep my com-ndments." When temptation faces when it is easy to go wrong, meditate a moment on the love of God in rist Jesus. If that sacrifice stirs the ent love in our hearts, we are safe om sin.

This is the love that constrains us. ul said:

u accuse me of being beside myself, of being zealous, of sacrificing too much for the spel. Remember "the love of Christ con-raineth us . . . if one died for all, then were dead: and He died for all, that they which e should not henceforth live unto themselves, t unto Him who died for them, and rose ain."

ne redeeming love of God is the dy-amic of Christian service.

Love wrought out our salvation. Love eeps us. And love will bring us finally heaven.

reater love hath no man than this, that a an lay down his life for his friends.

In April, 1928, the crew of the Bremen as forced down on their transatlantic ight at Greenly. Floyd Bennett, the ompanion of Byrd on his North Pole ight, and the originator with Byrd of ne South Pole trip, offered to fly to their escue. Somewhere on the trip he con-racted pneumonia and finally returned s far as Quebec a sick man, where he as taken to the Jeffrey Hale hospital. is condition immediately grew serious. indbergh flew from New York with a pecial serum from the powerful Rocke-eller Institute through 470 miles of ist and clouds that succor could be brought to the honored endangered flier. Commander Byrd rushed to the bedside along with Mrs. Bennett, but in spite of the efforts of oxygen tents, serum, and sacrificial friends, on April 25, Floyd Bennett passed away. It was a calamity to aviation, and this man who risked his life for his friends in the service, aroused the sympathy and love of the entire world.

President Coolidge telegraphed to Mrs. Bennett: "his noble and great spirit will live in the memory of the things he accomplished." John D. Rockefeller telegraphed: "I am heartbroken at the sad news which has just reached me. What a magnificent record he has left." Similar messages came from all over the world.

At the orders of the state Bennett was to be buried in Arlington Cemetery. On April 27, a crowd of 5,000 people, including Herbert Hoover and a great number of notables, stood bareheaded in driving sheets of pitiless rain while the gun carriage drawn by four horses brought the body, and the chaplain of the Navy read the service. He was buried near the tomb of the "Unknown Soldier" about fifty feet from Rear Admiral Robert E. Perry, and the grave was surrounded by scores of wreaths of brilliant-hued flowers sent by his friends.

Floyd Bennett was honored, loved, and mourned, because he laid down his life for his friends. Greater love hath no man than this.

Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commended His love toward us, in that, while we were yet sinners, Christ died for us.

Who can resist the eternal changeless, impelling, pleading, redeeming love of God? He who outrages that love deserves condemnation and death.

Pittsburgh.

Believe that life is worth living and your belief will help create the fact.—*James.*

Current Religious Thought

Conversion is the Great Need of the Church Today

BISHOP WILLIAM THOMAS MANNING, D.D.,LL.D.

(As reported in the *Montreal Gazette*)

TO hear the challenge of the times to the Church at large, and to receive its message presented in ringing tones with particular reference to the present situation of the Church of England in Canada, one of the largest religious gatherings in recent Montreal history assembled last evening at the Forum, where "A Service of Witness" made a memorable part of the public proceedings of the General Synod now assembled in Montreal.

Hundreds of people stood for over two hours. All available seating was filled long before the appointed time when proceedings were to begin. His Majesty the King's representative was present, in the person of His Excellency the Governor-General, the Earl of Bessborough, with distinguished leaders in all walks of life. Not a few children, both in the surpliced choir and in the mammoth congregation, which numbered over 20,000, blended their young voices in the singing which was led by a thousand choristers selected from combined choirs of the diocese.

If the Christian Church throughout the world stands with its life enfeebled its witness weakened and its message obscured and confused by its own differences and divisions, there is only one reason—"it is because we do not realize sufficiently the greatness and the divine power of the Lord Jesus Christ," the Right Rev. William Manning, Lord Bishop of New York told the gathering.

"Facts are stubborn things," Rt. Rev. Bishop Sherman, of Calgary, declared. "In the long run nothing is gained by not facing them. The position of the Church in Canada—your church, my church, our church—internally, actually, judged by standards that would be applied unsparingly to any business concern or company, is unsound, uncertain, unstable, insecure."

Guards' Band Plays

The Band of H.M. Canadian Grenadier Guards, by kind permission of the Commanding Officer, Lieut.-Col. F. R. Phelan, D.S.O., under the direction of Lieut. J. J. Gagnier, rendered musical selections and accompanied the choral part of the service, which was under the direction of Dr. Alfred Whitehead, F.R.C.O., organist of Christ Church Cathedral.

The entire service, which was participated in by members of many other Protestant churches in the city, was marked throughout by the high dignity and decorum of the fine traditions of the Anglican Church throughout the world. The Forum, as a Cathedral, was perhaps in an unaccustomed guise, but it has seen few more colorful processions than that which, led by Rev. F. T. Norman as staff-bearer, entered the arena promptly at 8:10 with the scarlet gowns and hoods of Archbishops, Bishops and Doctors of Divinity, and the multi-colored hoods of many famous universities forming a striking contrast with the black cassocks

the other ecclesiastics and the white rplices of the choir.

His Excellency, in formal morning ess, entered the building at the Atter street entrance and took his place the rear of the procession. Accomnied by his aides-de-camp he mounted platform as the congregation stood. om playing a solemn processional rch the band struck up the strains of od Save the King." With His Excelcy on the front row of the platform re Most Rev. A. U. DePencier, D.D., rchbishop of New Westminster and nior Metropolitan, who presided; Rt. v. L. R. Sherman, D.D., Bishop of Calry; Rt. Rev. John Farthing, D.D., shop of Montreal; Rt. Rev. I. Stringer, shop of Rupert's Land; Very Rev. an Arthur Carlisle, Montreal, yesterly selected Prolocutor of the Lower ouse; Rt. Rev. W. T. Manning, Bishop New York, and Most Rev. J. C. Roper, rchbishop of Ottawa. Most Rev. I. O. ringer, Archbishop of the Arctic, and l the Canadian Bishops (with three exptions whose absence was due to illss) were on the platform.

Two Bishops Speak

Two stirring addresses were delivred, the speakers being the Rt. Rev. ishop Manning of New York, whose eme was "The Church and the Prest-Day Situation," and Rt. Rev. Bishop nerman, of Calgary, who spoke on "The osition of the Church in Canada." The ldresses followed hymns, prayers, and ne reading of the lesson by His Excelncy the Governor-General, whose clear sonant voice was carried by amplifiers the most remote corner of the uilding.

"If there be any consolation in hrist," read Lord Bessborough from he familiar passage in Philippians 2:1-1, "Let this mind be in you which was lso in Christ Jesus . . . Who took upon Himself the form of a servant." The section set the tone of the utterances of oth speakers.

Bishop Manning emphasized that there are three chief needs of the Church today. First, a more real conversion to Christ; second, a new and greater call to holiness of living, and, third, a preaching of the full Gospel of Christ in all its power.

Text of Address

"It is a splendid and inspiring sight to see this great gathering assembled here for this Service of Witness. I appreciate deeply the privilege of being here with you and I must give you again, as I did this morning at the Cathedral, the affectionate greetings and good wishes of the Diocese of New York and of your Sister Church in the United States.

"I am asked to speak to you on 'The Church and the Present Day Situation.'

"We shall, I think, all agree that there was never a time when the power of Christ was more needed in this world than it is now. We all know what the situation is in the world today, the anxiety and uncertainty that is everywhere, the widespread letting go of faith in God and the consequent weakening of the sense of duty and personal responsibility, the loss of moral perception and sinking down to the level of the old pagan corruptness which we see, and countenance, in our present day literature, the efforts to destroy the sacredness of the ties of family life, the economic crisis, with millions who are eager to work unemployed and in want, the awful possibility of another war threatening the very existence of our civilization, the failure of human wisdom and leadership, and the deep sense of the futility of human life, and of the meaninglessness of it all, which is clouding the vision and paralyzing the souls of men.

"Why is it that the Christian Church throughout the world does not speak with greater power at this time? Why is it that at a time like this the Christian Church stands with her life enfeebled,

her witness weakened, her message obscured and confused, by her own differences and divisions? Why is it that we Christians, in all the churches, are not a greater force in the life of the world, and that our religion does not mean more to us in our own lives? That question is not difficult to answer.

"It is because we do not realize sufficiently the greatness and the divine power of the Lord Jesus Christ. We realize so inadequately the power of Christ that our lives as Christians are feeble instead of being radiant with love and faith and courage as they should be. We are feeble in our faith, feeble in our prayers, feeble in our worship, and feeble in our own spiritual experience.

Great Church Needs

"Let me speak briefly of two or three great needs in the life of the Church as we face this present day situation. The chief need of the Church is not more money, or more organization, or new kinds of organization, or more drives and campaigns. The great need of the Church today is more real conversion to Christ. We need more faith, more fervor, more joy and enthusiasm in our religion, more personal love for the Lord Jesus—and this comes only through conversion. One of our chief troubles is that we are struggling to get men and women to Church, and to find joy in the services and the sacraments, when they are not truly converted to Christ. It is more real conversion to Christ which will open the way to Christian unity. The true way for reunion with each other is for all Christians to come into closer union with Christ. There is no conflict between conversion and the sacraments. Conversion means awakening to, and using, the mighty blessings which the sacraments bring to us. Conversion does not mean belittling, or undervaluing the Church, it means awakening to loyalty and enthusiasm and love for the Church, which Christ Himself loves, and which He founded to continue His work in this world. No one ever preached the necessity of conversion more earnestly than that true saint and doctor of the Church, Edward Bouverie Pusey. We believe with our whole souls in the Holy Catholic and Apostolic Church, but the Church has no life in it, it is only a shell, unless it is filled with men and women who are converted to Christ and are bringing others to Christ.

"We have had too much cold, academic, merely intellectual religion, as though Christ were only an abstract idea, or a problem for us to discuss. The intellect must, of course, have its full place, but it is still true that the deep things of the spirit may be hid from the wise and prudent and revealed unto babes. The Christian Religion is faith in Jesus Christ Himself where He now is at the Right Hand of God. It is a personal relation with Christ of which everyone of us in this hall should be conscious. And this is what conversion means, it means that Jesus on the Right Hand of God is real to us. It is the lack of faith in Christ Himself which has made the Christian Religion for many people today a vague and feeble and unreal thing.

Not Any Uncertainty

"If Jesus on the Throne of God is real to us we shall not find it difficult to believe the Creed, its words will be full of life and meaning for us.

"If Jesus on the Throne of God is real to us we shall not be in uncertainty about our moral standards, we shall not be confused by the so-called New Morality which is, in fact, only the age-old immorality under a new and high-sounding name. If Jesus on the Throne of God is real to us we shall not be unmindful of the Church's Social Mission, we shall not rest content with war, or greed, or injustice in human relationships.

"It is of little use to have a great Liturgy, glorious music, beautiful forms of worship, noble architecture, if we lack the one thing which gives life and meaning to it all.

"First.—We need now in the Church great emphasis on personal conversion Christ. If we are to do Christ's work day we must have a Church filled with en and women who know and love the ord Jesus, men and women who think Jesus thinks and look at life as He oks at it.

"Second.—We need in the Church to- y a new and great call to holiness of ing.

"We are on too low a level of faith d life. The lives of many Christians e dull and uninteresting because they ck the thrill of spiritual reality. They el that their religion does not mean uch to them—and it doesn't. The hurch is not calling her people high ough spiritually. We do not hear much our pulpits today about holiness. Some us seem almost afraid to mention the ord for fear we may be thought old- shioned.

"But 'without holiness no man shall e the Lord.' Any church that is not alling every man and woman and boy d girl to holiness of life is failing in s most sacred trust.

Raising Whole Level

"We need the raising of the whole vel of the spiritual life of the Church. e must make this call full and clear to ur younger people as well as to the lder ones. We must make their religion reality to them. We must call them to reat things in the Kingdom of God. We ust show them that holiness does not ean morbidness, nor unwholesome in- ospection, nor puritan narrowness, nor nything that conflicts with the true joy f life. As St. Paul tells us, the first ruit of the spirit is love, but joined to and inseparable from it is joy—that oy which we ought all to have and hich is missing from the lives of so any of us. There is only one true defi- ition of holiness, it means likeness to hrist. And if the world is to be greatly nfluenced by the Church we must let he world see more of the likeness of Christ in the lives of the clergy and people of the Church.

"Third.—We need today in the Church the preaching of the full Gospel of Christ in all its power and glory. It is this alone which has power to bring the world to God. We must hear now from our pulpits not merely of the 'values' of Christ, or the ideals of Christ, but of Christ Himself, and of His power to save us.

"No preaching is great Christian preaching if it fails to convert men and women to Christ. We hear of a non-miraculous Christianity. There is no such thing. There has never been any such thing. The Gospel of Christ is miraculous from beginning to end. It all rests on the stupendous miracle of the Incarnation. From that all that we believe as Christians follows, and without that there is no Gospel.

"It is the miraculous power of Christ that we now need in the Church and in our own lives. We need today many more miracles in the Church, miracles of grace and love and spiritual power. We need to see everywhere in the Church the lives of men and women being changed from godlessness and selfishness to Christ-like love and power.

Alive, Awake, On Fire

"But if we are to have these miracles we must have a Church that is alive, awake and on fire with the realization of her Divine Mission and Commission and which speaks to men in the Name and Power of God. A half converted Church cannot bring men to Christ. A Church which is uncertain of her own message, doubtful of the supernatural, afraid of the miraculous, cannot do Christ's work for men, and cannot meet the need of the world. The Church is not here to express the beliefs of the modern man but to preach the Gospel of Christ that the modern man may believe and be saved. The Church must come to men today in the full power of Her Divine Commission, she must come to them not as a human agency but as a Divine

agency—she must come to them in the Name of Him Who says to us 'All power is given unto me in heaven and in earth, therefore Go Ye.'

"Brethren of the Church in Canada,—This is not a time for minor matters, nor for more intellectual discussion of religious truth; it is a time for the Church to bring to bear on the hearts and lives of men the whole power of the Gospel of God. We need a new awakening and a fresh inspiration. We need a revival of evangelistic power and fervor. We need a great renewal of our faith in Christ that we may give Him and His Gospel to the world.

"And let us remember that the carrying of the Gospel to the world is the work not only of the clergy but just as much of the laity. The Church had its great power in the early days not only through the preaching of the apostles, but because every Christian, wherever he might be, had a message from heaven to give to his neighbor—the Gospel of Jesus at the right hand of God."

The Person of Christ and Modernism

G. KELLER RUBRECHT, D.D.

(We have published many articles setting forth some of the characteristics of Modernism; yet we believe that this article by a new contributor to our columns will be read with interest and profit. The reader will note the clear and sharp contrasts which the author draws, in the latter part of his essay, between Modernism and Evangelical Christianity.—*The Editor.*)

FIRST, let us define Modernism as it is conceived today. This is not an easy task, because religious liberalism is so often vague and nebulous. Misty in outline, constantly in the process of alteration, it is bewildering to one who would understand. Then, too, there are so many kinds of Modernists, from swashbuckling radicals, believing not much of anything, negative, agnostic, destructive in spirit, that spirit springing from superficial curiosity that goes novelty-seeking for its own sake, to men of well-stabilized convictions who are tolerant of differences and open-minded to new truths.

Rev. Wm. Pierson Merrill, D.D., pastor of the well-known Brick Presbyterian Church in New York City, in his book, *Liberal Christianity*, says there are three main characteristics which differentiate liberal Christians from other Christian men and groups:

The liberal Christian believes in a thoroughgoing and confident use of the scientific method of determining what is a fact. He is absolutely and utterly opposed to all obscurantism, to all dogmatism that would set bounds to the free spirit of man as it seeks to know all that can be known.

He is eager for the extension of the scientific method to all subjects and every field. He accepts all its implications. He believes in, and maintains, the right to use the scientific method to investigate all facts, even religious facts, and all books, even sacred books. This applies, not only to the Bible, but to the Person of Christ. God meant us to know facts, all facts, he says, and the scientific method is our one *reliable* means of knowing them.

And when he says scientific method he means methods of study and deduction that flow from pure rationalization, methods of analysis that appeal to pure reason, methods of investigation that are in line with methods used in the scientific laboratory and whose results are always in line with the accepted laws of nature.

Stated somewhat differently, manifold as are the forms in which the modernist movement moves, the root of the movement is one: the many varieties

modern liberal religion *are all rooted in naturalism*—this is, in the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with creation, the origin of Christianity, the person of Christ, the problem of redemption, and all its implications.

The theology of modernism is based, not upon the Scriptures as God's revelation to man, but upon the laws of nature and the accepted results of science. Just how far afield the scientific method will lead men may be gathered from a reading of Prof. W. H. Wood's book, *The Religion of Science*. He believes that Christianity must be modernized. The magic tool for such a great undertaking is science itself. The following are his principles:

"The *sacred* book is nature. It is independent, self-existent, self-moving, creative. There is one test of inspiration and truth. That is being true to nature."

"Matter is eternally conserved. So is energy. Energy is fixed in amount."

"Nature is a great mechanism. Its parts are connected."

"Nature is uniform, rational, objectively real."

"I believe in evolution. I believe in the scientific method."

"A radical religion is the highest type."

"Religion is the product of evolution. It arose in and developed with the emotions. Religion probably arose out of fear."

"God is the symbol of that which faith finds beyond where science ends. Science itself finds no God. It affirms no creative act. The chain of cause and effect extending back ad infinitum excludes the idea of the creation of the world and man."

"The supernatural is excluded."

"The soul is not an independent entity which survives death and is immortal."

"Nature is everything that is."

"Miracles, the inspiration of the Bible, and related teachings are false."

"True religion deals with this world, not the next."

"Greater justice, peace and altruism on earth are the true goal."

A more extended effort to remake Christianity by means of biology is that of Professor E. G. Conklin in his volume, *The Direction of Human Evolution*. He is very sure of his position. It is in line with the accepted results of the scientific method, and when he winds up his lengthy argument, nearly all the distinctive features of historic Christianity have disappeared.

Basic works like these largely influence the thinking and the theology of Modernists.

THE second outstanding characteristic of the modern liberal Christian, says Dr. Merrill, is that he is supremely interested in present vital spiritual experience. He is supremely concerned with life as it is today. He is not interested in precise definitions and interpretations of faith and redemption, and the Virgin Birth, the Resurrection and the Ascension. These are secondary matters and of little consequence, because, to his way of thinking, they cannot make a real difference in the present living of human life.

If the liberal Christian is indifferent or careless, or seems to be indifferent and careless, as to the historicity of the far-away miraculous, it is only because his eyes are so focused on *that which makes a difference in the present living of life* that not much interest is left for what lies outside that field of vision. The explanation is at least *naive*. The real root of his difficulty is in his wholehearted acceptance of the scientific method in every department of life, including the religious.

THE third outstanding characteristic of the general attitude of the liberal Christian in his view of truth is this: *He believes in the essential unity of spiritual experience.*

What was then is now. What is now was then. There is no great gulf between one age and another. He builds his theology on the essential invariability of the phenomena in spiritual life as truly as the scientist builds his science on the invariability of phenomena in nature. Life is one in all vital matters. There can be no exception to the rule. Whatever may be true of outward

happenings, says Dr. Merrill, the liberal is sure that the spiritual experience of man has been essentially the same in all the ages.

Outstanding and self-appointed leader of conservative liberals is Harry Emerson Fosdick, famous pastor of Riverside Church and Professor of Practical Theology in Union Theological Seminary, New York, whose views on Biblical interpretation are set forth in his well-known volume, *The Modern Use of the Bible,* and whose views on religion in general are given in a more recent volume of essays entitled, *Adventurous Religion.* The major aims and motives of what Christian liberals are driving at, he says, may be grouped under two heads. Let me quote:

1. For one thing, liberals undoubtedly wish to modernize Christianity's expression of its faith. The Protestant Reformation was a valiant stroke for liberty, but it occurred before the most characteristic ideas of our modern age had arrived. The Augsburg Confession is a memorable document, but the Lutherans who framed it did not even know that they were living on a moving planet, and Martin Luther himself called Copernicus a new astrologer. The Westminster Confession is a notable achievement in the development of Christian thought, but it was written forty years before Newton published his work on the law of gravitation.

Protestantism, that is, was formulated in pre-scientific days. Not one of the historic statements of faith takes into account any of the masterful ideas which constitute the framework of modern thinking—the inductive method, the new astronomy, natural law and evolution. All these have come since Protestantism arrived. Protestantism stiffened into its classic forms under intellectual influences long antedating our modern world, and the chaos and turmoil in Christian thought today are the consequences. They spring directly from the impossible endeavor of large sections of the Church to continue the presentation of the Gospel in forms of thought that are no longer real and cogent to well-instructed minds.

2. The second liberal aim is to put first things first in religion, to subordinate the details of ritual, creed and church to the major objects of Christianity—the creation of personal character and social righteousness. At the very center of liberalism, as every liberal understands it, is the conviction that nothing fundamentally matters in religion except those things which create private and public goodness.

We have permitted the modern liberal to speak for himself. We have gone into the definition and marks of Modernism rather fully, so that we may visualize and grasp its full import as it relates itself to the Person of Christ. What do Modernists believe and teach in regard to the Person of Christ?

AS a rule, the Modernists will aver that Christ was "divine"; but they will add in explanation, "All men are divine"—that is, there was divinity in Him, but more than in other men. In his mind Jesus differs from the rest of men only in degree, not in kind. He can be divine only if all men are divine.

The Modernist may even go so far as to say, "Jesus is God." But when he does so he uses the word "God" in an entirely different sense than we are accustomed to think of it. God, at least according to the logical trend of modern liberalism, is not a person separate from the world, but merely the unity that pervades the world. That unity, however, may be personal, according to many liberals. To say, therefore, that Jesus is God means merely that the life of God, *which appears in all men,* appears with special clearness and richness in Jesus. Such an assertion is diametrically opposed to the Christian belief in the deity of Christ.

There is another meaning that is sometimes attached to the statement that Jesus is God. To some liberal minds, the word "God" simply denotes *the supreme object of men's desires,* the highest thing that man can know. Even though the liberal may say, "I believe in God the Father Almighty, Maker of heaven and earth," he does not mean that God is the Maker and Ruler of the universe; that idea is rejected, and belongs to the realm of "metaphysics"; all that he means is that the man Jesus—a man here in the midst of us, of the same nature as ours—is the highest thing we know, the supreme object of

n's desires, who is daily making aven on earth in the hearts of men.

To illustrate both these points let me ote from Dr. Merrill's *Liberal Chris-nity*:

To the liberal the personal is supreme, is ll-nigh all. Personal, spiritual, vital, real—se are the great words which to him sum the meaning, scope and value of religion.

To the liberal Christian, God is personal. nd nothing else matters much to him in his inking about God. With all his heart he nfesses his faith in "God, the Father Al-ghty, Maker of heaven and earth." When he ys "Maker," his thoughts rove not back, how-er, to a distant point when God made all ings at once. His thoughts fly to the Father, no "worketh even until now," making, creat-g, "center and soul of every sphere." He akes this day, this life I live, this world I e in. The liberal Christian sees God about m, in the act, now, of *making* the heaven and e earth.

The Modernist's thinking about the erson of Christ is along the same line. e would say, "I am not at all interested the Person of Christ. I am interested nly in His great personality and what e did and how He lived."

To the liberal, Christianity, the religion of *ersonality*, finds its climax in Jesus Christ, ne supreme personality of history, the pre-minent abiding and growing personal force the world's long life.

Christ is to him the perfect and complete evelation of God to man. All of God that an can know *in personal experience* is in esus. All the metaphysical questions tangled vith the idea of substance, of two natures and ne person; all the minutiae of the process vhereby God could effect an entrance into hu-an life, speculations about the pre-existence f Christ, and about the limits and bounds of he divine and human in Him,—judgments on ll these, interesting as they may be, *may be uspended* and *not seriously affect the faith* f the liberal that in Jesus we have the su-reme, final, satisfying revelation of a living nd loving God, our Father. To him Jesus hrist is wholly and absolutely man, as the reeds have declared Him to be; wholly and bsolutely God, as the creeds have declared im to be. For God is personal and man is ersonal. God is love, and love cannot be one hing in God, and another thing in us. Christ s perfect love, personality at its highest. So he man, Christ Jesus, is *God in* human ex-erience, God in man.

Beautiful language, but there is something subtle and cryptic about it all. It's another Jesus. Fosdick would be less cryptic in his statement of the liberal viewpoint.

To summarize the liberal's viewpoint on the Deity of Christ, we may say that he will not say that Christ is really God, the pre-existent Second Person of the Trinity. He will deny John 1:1-3 and 14. With him Christ was a God-filled man; therefore our great religious teacher and example.

ALMOST to a man the Modernists reject the Virgin Birth of Christ, because, as Fosdick says, it involves "a biological miracle." Christ was naturally conceived and born. If young men and young women are upset religiously, churches and Sunday schools are frequently to blame, he intimates, because they make the Gospel of the Lord Jesus dependent upon the acceptance of prescientific views no longer tenable, such as the Virgin Birth, fiat creation, and old miracle narratives. He says:

It is a tragic error, to set up in the minds of young children an artificial adhesion between the Gospel and a literal interpretation of Scripture and Creed, so that, when education inevitably opens a child's mind, the whole unnatural combination of literalism and spiritual faith collapses, and Christ is banished from a soul because He has been associated with opinions that are bound in the end to prove untenable.

After all, the liberal argues, the manner of Christ's entrance into the world is a secondary matter. Is not the Person the same, no matter how He was born? "Religion at its source is personal adventure on a way of living," not creeds and opinions and speculations about Christ. Christ-likeness is the central criterion of Christianity. To substitute anything else like belief in the Virgin Birth is to ruin Christianity. That men held such views in the days of Christianity's infancy has a perfectly natural explanation. It may be added that the overwhelming majority of those who reject the Virgin Birth reject also

the whole supernatural content of the New Testament.

DENYING the true Deity of Christ, the Modernists also reject the doctrine of His substitutional atonement. Modernism finds salvation (so far as it is willing to speak at all of "salvation") in man; evangelical Christianity finds it in an act of God. Modernists do indeed sometimes speak of the "atonement," but they speak of it just as seldom as they possibly can, because this thought, too, belongs to the field of doctrine and dogma.

When they do use the word it always has alien meaning. These meanings vary. In essence they agree to this extent: the death of Christ had an effect, not upon God, but only upon man.

Sometimes Christ's death is regarded merely as an example of self-sacrifice for us to emulate.

Sometimes Christ's death is said to show how much God hates sin, since sin brought the Holy One to the dreadful Cross. We, too, therefore, ought to hate sin as God hates it, and repent.

Sometimes, it is said, Christ's death is thought of as displaying the love of God.

Shailer Mathews' recent book, *The Atonement and the Social Process*, shows how negatively an extremely negative critic deals with the Biblical doctrine of the atonement, which is regarded as central in the evangelical system of truth and salvation. Christianity is only a social eddy within the main current in the stream of history. Just how clear his conception of the Atonement is, we will let our readers judge for themselves.

> From such a point of view (that all doctrines are derived from the total social life of humanity) the death of Christ is not to be described as satisfaction of dignity or justice, but as an exponent of the forces inherent in the process through whose aid the loss of that which is good conditions the gain of that which is better—a personality more individual, less dependent upon its earlier stages and more appropriative of the personality-evolving activity of God.

When you try to fathom that ponderous sentence, we say, with Dr. Leander S. Keyser, "the old is better," and understandable.

The idea "that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner," to use a Fosdickianism, is repulsive to all liberals. Their sharpest darts are aimed at the Gospel doctrine of a vicarious atonement. It is objectionable because it is dependent upon history, because it depends upon something that happened a long time ago rather than upon the "reproducible experiences" of the soul. It is objectionable because it binds salvation to the name of Jesus, and there are many men in the world who have never in any effective way heard of the Name of Jesus.

What is really needed, we are told, is a salvation which will save all men everywhere, whether they have heard of Jesus or not. It is objectionable because it is "vicarious." Guilt is personal. No one person can suffer for the sins of another, much less for all sin. This is perfectly true if Jesus was but a man like ourselves. If men start by denying the Deity of Christ, this doctrine naturally must be set aside as objectionable.

WITH the denial of a substitutional atonement goes the rejection of the whole plan of redemption as it is applied to the individual Christian. This phase of liberalism was not contemplated for this paper. Suffice it to say that a cardinal doctrine of Modernism is that the world's evil may be overcome by the world's good. A new birth is not necessary; that involves supernaturalism, and the modern man is opposed to supernaturalism in the experience of the individual as much as in the realm of history. No help is thought to be needed from the outside world.

FINALLY, the Modernist usually rejects, for reasons mentioned before, the apocalyptic second coming of Christ.

o his bodily resurrection, and, with he general resurrection of the dead. these involve miracles, and miracles he sense that God can and has worked ernaturally—that is, immediately as l as mediately through natural law— rejected by every Modernist.

n conclusion, let us contrast the fun- nental issues in the two views:

Modernism is an elastic and growing vement which cannot be shut up in efinition or set in a formula. It may one thing today and another to- rrow.

The essence of evangelical Christian- can be defined and set up in a for- la of unchanging truth, which, how- r, may be stated in many ways.

The Modernist puts his trust in the e human intellect, and will not be nd by creedal statements, not even the Bible.

The evangelical Christian is bound the truth as it is in Christ Jesus and revealed in the inspired Word of God. is not afraid of, or hampered by, thoritative norms and creedal state- nts.

The Modernist questions the historical iability of many of the New Testa- nt statements in regard to the Person Christ. The evangelical Christian ac- ts the records of the New Testament divinely inspired; therefore true and stworthy.

The Modernist proposes to give us a constructed Christ, stripped of all *im- dimenta*, which, as he says, admiring iends attached to His person and work. agine, says Fosdick, Jesus facing a rmula about Himself like that in the thanasian Creed! (Yet Jesus did say, and my Father are one;" and, "On e third day I will rise again.") The odernist denies that there was any- ing supernatural in the character and reer of Jesus Christ.

The evangelical Christian accepts the iracle of Christ's virgin birth, as he es the stupendous miracle of fiat cre- ion, and all the thirty-three miracles tributed to Christ in the New Tes- ment.

The Modernist rejoices in the scientific method; accepts and adopts its so-called "results," and applies them to the New Testament records and the Person of Christ. He believes that the determinative principles underlying science, philosophy and religion are the same.

The evangelical Christian holds that religion is a form of human experience, and that religion, in particular as it is in Christ Jesus, cannot be made to conform to the criteria and methods of science and philosophy. They move in different spheres, and their realities are on different planes.

The Modernist makes religion a purely rationalizing process.

The evangelical Christian makes religion a faith process, based upon the revelation of God in Christ.

Modernists deny and Evangelicals affirm the necessity of a Gospel based upon supernatural origins as recorded in the New Testament.

Modernists take Jesus as "their example in religion." His was the ideal religious life. Men should strive to be like Him in filial love to God and fraternal love to man. They should make His ethical and social ideals the dynamic force in civilization. Society should be reorganized on this basis.

Evangelical Christians make Jesus the *object* of religious faith. He died for our sins. Christianity is primarily redemptive; men are saved by the direct operation of God's power. Faith is the sluiceway through which the tide of divine power flows into the world.

The evangelical group holds that the natural man is in bondage to sin, and in need of redemptive power working within to emancipate him. The other group holds that no such bondage exists; all that is necessary is education and training.

With one group (the Evangelicals) something new is needed by sinful men. With the other school merely a recognition of one's likeness to God is sufficient. With one group a power from without is needed. With the other group only an unfolding from within is required.

With the evangelical group man accepts a saving grace to which, by reason of sin, he can make no just claim. With the Modernists man simply claims what is already his own.

With the evangelical group Jesus Christ is the eternal Son of God, our Lord and Saviour. According to the Modernistic conception, He is the son of Joseph and Mary, and an inspiring example of filial devotion to God.

To sum it all up in one crisp statement: The root of Modernism and all its implications is naturalism. Whereas the root of Evangelical Christianity is the grace of God in Christ Jesus, the Lord.

Lincoln, Nebraska.

Christianity *versus* Philosophic Vagaries

C. H. BUCHANAN, D.D.

CHRISTIANITY has always had her foes. This is not at all surprising, since she came as a light shining in darkness, and since that "darkness" was cherished and considered sacred. To oppose it, and teach something which would eventually send it to the discard would naturally arouse enmity, as it did in Christ's experience.

When Christ appeared among men not every one recognized His greatness nor fell down at His feet to acknowledge Him as Lord of all. Of secular philosophy He had but little to say. He would not enter into the weird discussion of such things, because they were not essential to a righteous life nor were they a part of His spiritual kingdom. His program was to establish an ideal religion and social principles based on a right conception of God, which would eventually claim supremacy, and answer the deep longings of humanity. While His kingdom was not temporal but spiritual, not built upon gold or political power, but on religion and righteousness, that kingdom must win its way purely on its merits in satisfying the needs of mankind.

That such a teaching should awaken antagonism and find keen opposition was to be expected. Nor was this fact overlooked by the great Teacher. So often He was heard to say: "Beware of the leaven of the Pharisees," and "Take heed, let no man deceive you." . . . "There shall arise false prophets . . . if it were possible, they shall deceive the very elect." In giving this precaution Christ showed Himself a prince of prophets and a wise "shepherd and bishop of souls."

Christ's opponents in His day were much the same as those who oppose His cause today. They were men of narrow minds, swayed by wornout customs of a decaying age, to which they were truer than to a vital godliness and a spiritual religion. The Scribes answered to our doctors of philosophy. They dogged Christ's footsteps.

He was also met by a class of men who placed scholarship above all else. These men were amazed that Christ should know certain things without having a diploma, saying: "How knoweth this man letters, having never learned?" These were men high in authority, and because of their attitude, Christ said to His followers: "Take heed, let no man deceive you." This was an expression of wisdom very essential then, and still needful in this our day; for, "if possible these false prophets would deceive the very elect."

All Down the Ages

Since the beginning of Christianity pagan philosophy has been an ever active foe. Even St. Paul has to contend

lh the Judaizers and other opponents. ierly writes:

"The Pauline letters are battle cries. They in almost every paragraph, answers to ers and speeches of the enemy; retorts to casm leveled at him; vindications of his racter against the world insinuations; as- tions of his authority against those who it at naught.

In the early days of Christianity, the hers had to defend the Church ainst the Gnostic and Marcionite esies. It was this that led the Church thin one hundred and fifty years to llect the New Testament books into e volume. Thus out of a seeming evil, s come one of Christianity's greatest od fortunes. But for these foes the eat teachings in the interpretation Christ's life and works, might not ve been written. Thus, through cen- ry after century, foes arose advocat- g various pagan philosophies not in rmony with the teachings of Christ, d these were militated against by such roes as Ireneus, Tertullian, Jerome d Athanasius.

Yet, it is surprising to hear expressed gering fragments of some of the old lse philosophies, such as the "far-off od", which held that God created the rld complete, and gave it its "kick ," and retired, leaving the universe to run by inexorable laws, without His tention or presence.

Next to this and perhaps more philo- phic, one finds the philosophy of a od, identifying Himself with all the iverse, the source and part of every- ing. Failing to see that God is spirit art from material, and not being able conceive of His omnipresence, men ant to identify Him with all things. ence we have pantheism, which would y with Pope:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

Such a philosophy does away with all oral distinctions and human initia- ve. It makes God party to all that is le and mean, as well as all that is noble nd upright. Half-witted criminals of to-day want to say: "God drove me to the wicked act. I did it becauseI was borne on by conditions over which I had no control." Yet, the civil courts will not listen to such foolish whims, and will take the life of one who has taken life believing it the "will of God".

The wiser soul rejoices to know that God is ever with him, knowing one's innermost thoughts; but one would shudder to think that God had no deeper, wiser thoughts than man's foolish notions. Yet, so many of the modern philosophies run eventually to pantheism. Men want to see things, and forgetting that God is a spirit and invisible, they want to identify Him with the life surging in nature all about us, and think that seeing this manifestation of force they see God.

Close akin to this, and perhaps more dangerous and troublesome still, is that conception of an incomplete, unfolding, "becoming" God which was held by ancient scientists, and made popular by Hegel, Laplace, Darwin and all that hoard trailing along behind them. Underlying this philosophy is the notion of Monism, or "one substance", unfolding since the beginning. This philosophy would deny the Spiritual nature of God, and identify Him with the unfolding universe, and as all material and organic life is becoming more perfect, so God as a part of the whole, is yet imperfect and must unfold to His perfection.

Some evolutionists, calling themselves Christians, readily admit that this pagan philosophy would eventually drive spiritual religion out of the world. Professor Rice, of Boston University admitted this. By reducing life to a "stream of tendencies" constantly unfolding, do we not destroy the basis of real science and all truth and empty life of its content? By giving up the basis of absolute truth do we not renounce the reality of religion and God back of it as its source?

The two men here in America who recently caused most confusion in philosophy and religion were James and

Dewey. These men in advocating their pragmatism, have fancied they found evidences of their philosophy in the writings of Socrates, Aristotle, Locke, Berkeley and Hume. Yet this may be only a latter-day meaning read into the writings of men who never dreamed of modern pragmatism. Schiller, England's pragmatist, held that "what really concerns us today is how to act with reference to the future, regardless of the past" (*Humanism*, p. 198). However he expressed splendid conceptions of God.

William James's prestige as a psychologist made him all the more a dangerous man. Yet all his religious enthusiasm expressed in his *Varieties of Religious Experience*, did not save him. He held that there is a God, but He is limited in knowledge or in power, if not in both (*A Pluralistic Universe*, p. 311). James's weakness emerged when he went over to the spiritualists, the table-rapping and seance men.

Professor John Dewey emphatically denies what the name God commonly stands for in Christianity. In reality this would class him with atheism, yet no doubt he would resent this statement. He, by his writings on education, has gotten the ear of the public, and his *Philosophy* is much used. But just recently a college man said: "I believe John Dewey is to blame for the recklessness of youth today." Dewey's theory of education is to develop the natural person, just as its impulses lead.

The pragmatists in exalting the human intellect, become the rankest rationalists, making all things to be subject to the puny human judgment. Only such ideas as seem to administer to their conception of utility, are declared "good", and only such facts as conform to their conception of thought are declared "truth". They would be exceedingly "practical", in the present times only. Not willing to see to the depths of a thought or an issue, they miss entirely the far-off meaning of world issues; hence, what does not suit the present issue is not fit to live.

This phase of thought encourages the pell-mell, hurly-burly progress of the day, not stopping to look into what chaos the world may be plunging. As a philosophy it is doubtless largely to blame for the political muddle of the whole world today. Being guided by the human impulse got us into the world war; it landed us into the present depression; and heaven only knows where it will ultimately land the world.

In religion, where the guidance of the Almighty is ignored and human enthusiasm is deified, there may be a great amount of church activity, community interest and social uplift. Men go gladly into such interests believing they are doing the great thing. But the amazing thing is to read statements of such men as Professor Ames, who calls such efforts "religion",—as if a highwayman or an atheist could not be a bell-weather in such community efforts, for a purpose.

Such men, of course, deny the divinity of Christ, and the miraculous in religion, and would make all such efforts to be "our work", with no thought of God having any interest therein. To such there is no such thing as the "kingdom of heaven", and the words of Christ to Pilate: "My kingdom is not of this world," are all words without meaning. What wonder that "religion" breaks down and men lose faith in it, as a healing of ills and soul-comfort in these dire days!

From this low lever of the conception of God it is an easy matter to slip down into the bogs of *humanism*, which exalts man and glorifies the human intellect and science. Denying the existence of an absolute God and His spiritual presence and work in the world, it is but natural that the denial of the superhuman and the miraculous in religion should follow. Along with it goes also the denial of a sense of the divine presence in the soul, and back of that a denial of the divinity of our Lord Jesus Christ, and the inspiration of the Holy Scriptures.

rn the train of all this infidelity what nder that there is "confusion worse nfounded" in philosophy, in science l in religion, when men come to con- er Christianity! This is the "static" gon one hears over the religious lio, and what is more annoying?

The More Harmonious Waves

When we tune in with the men of shaken Christian faith and life, how rvelously different is the message we ar, what a marvelous world we find! llions on millions of joyous souls, have rough the ages, gone on rejoicing in ir faith and trust in a Heavenly ther Who keeps them strong and glad their religious life. Theirs is not a terialistic God of science, hiding be- nd molecules of matter and manifest- g Himself only in electrons of force. e is a God to whom His earthly chil- en may lift up holy hands and cry for lp, and whose presence they may have th them all the time, and whose ever- sting arms they feel upholding them every path of duty.

It is said, "There are two regions of rtainty: one is in mathematics and e other is in religious experience." No e doubts that twice two make four; nd there is no getting behind religious perience to plant a doubt to overthrow . What we know we know. Hence cred writers made bold to say: "I now my Redeemer liveth" . . . "I know im in whom I believe and that He is le to keep that which I have committed Him."

They have adopted the practical ethod, and have tested out their re- gion, and can say with Charles Wag- er in his *Better Way* (p. XI):

> I have seen solitude, but never abandon- ent. However remote my path, there has ways fared with me an unknown companion unfailing goodness. He has been strong in e distress of my life and patient and severe the hour of carelessness. Never have I fought battle that He was not at my side. Into ery battle we go together. We were two ho spoke in public, two who took counsel together by the fireside. I have come to know Him as another self, a good genius, a near and superior Spirit who untangles the perplexi- ties in the essentials of life. He has shown me joy in bright days, in darkness he cheers my path. Wandering perplexed in the laby- rinth of ideas and passion, I would see Him near, and His glance would open the way.

These words of a great and good man are not words of a dreamer or a de- ceiver, and they tell the experience of millions. In the field of religion there is nothing that can be more effective for good than to realize with vividness and warmth the conviction of the indwel- ling of an element of spontaneity of power, and to realize that this power has might to fashion the spiritual life, and to adjust it to the Spirit, which con- tains in it the final satisfaction of every spiritual need.

The Christian finds no difficulty in adjusting God with the material world. He sees the hand of God at work in the infinite creative energy, giving power, life and beauty to the old world. But he remembers that God is in the world but not of the world. Man feels the movements of the Spirit in his own heart, but he does not make himself a part of the universal God. He feels, with Pascal, that "wherever piety is there God is at work in the soul." This is the theology that God taught and that has uplifted mankind all down the ages.

Where the Christian conception of God and His reign in the world are de- nied dire results are felt. Men come to strive after temporal advantages and personal triumphs. To lead the procession in the great band-wagon of society is considered of first importance, and human life becomes exceedingly cheap.

In 1900 the International Peace Con- ference was in session in Paris, France, and the daily paper, *L. 'Universe,* had this as an editorial:

> The spirit of peace has fled from the world because evolution has taken possession of it. The plea for peace in the past years was in- spired by faith in the divine nature and divine origin of man; when men were looked upon as the children of one Father and war was,

modernism. Many ancient and long-exploded heresies appear in new garb, and are embraced as modern. The professed "concurrence of scholarship" has attracted many a ministerial student, who desired to be up-to-date and learned.

For the minister to be unacquainted with the theological problems and questions under present discussion makes him unskillful as a workman. Should his own faith never be tried, there are others who need and should have his skilled ministry. He should know every avenue of possible approach for the destroying of the Christian's faith, and as a faithful shepherd be able to defend the flock. Nothing less than the very best of training provides this human part of ministerial equipment.

It is indeed pathetic to see young people, who, if thoroughly and soundly trained, would become giants in defense of the faith, taking the short cut for the purpose of saving time and money and to avoid the theological problems of the day, or placing themselves innocently or ignorantly under destructive influences and teachers.

It is not recommended as a general practice, but there are instances upon recent record where young educators have deliberately matriculated in certain institutions of higher learning, for courses with free-lance professors, that they might study the subtleties to which the young are exposed and better understand how to sympathize with and assist young life in the solution of its perplexing problems.

There are few intellectuals who can safely take this hazard, however, and it is far better for the average person to pursue his preparation in such institutions where the problems and difficulties of the day are well understood and where the handling of them is thoroughly constructive. Here is not only an unanswerable argument for thorough theological training, but also for institutions in which this type of training may be pursued.

THE present trend of theological training is too largely in one or the other of several directions, neither of which is capable of producing the type of ministry needed.

There is the *academic* trend. The young theological student who remarked that he cared nothing for his Hebrew, it was only the credit he was after, is typical of this trend. Credits, diplomas, degrees—these seem to constitute the chief quest. None of these are to be despised, but to be prized when honorably won and justly merited; but the institution and the student controlled by this spirit are both coming short of their greater possibilities. The Diploma Mill, where degrees may be purchased for a small sum, is only a cruder practice of the same principles.

Then there is the trend toward the *extra-biblical.* Other fields are being explored to the neglect of the Bible. Examine the average Theological Seminary or Divinity School curriculum and note to what extent this is true. The criticism that the Theological Schools study *about* the Bible, rather than *the Bible,* is justly deserved in many quarters. Said a graduate theological student to the speaker, not long since: "I have had so many courses about the Bible, I should like to have a real good course once in the Bible itself." This case is not exceptional, but reflects a decided trend in theological training.

Then there is the *apologetic* trend—the attitude of apology for the miraculous, the supernatural. As if theology, the doctrine of God, could be comprehended within the natural, could be understood by human reason, an apologetic attitude is assumed toward all that has been held as miraculous and supernatural. As if revelation and the great plan of human redemption do not argue unanswerably for the presence of the mystery element, this attitude demands the absence of that which transcends human reason, and assumes a cynical attitude towards such "medievalism," as it labels the belief in the miraculous.

' is, however, the solution of the prob-
em in which we are most vitally in-
ested. If there is the need for a thor-
gh theological training for the Chris-
n ministry, as has been claimed, and
there are such undesirable trends in
dern theological education, as have
n pointed out, our first effort should
made in the direction of a safe and
nstructive program of ministerial
ining. If, theologically, a cure is
eded, here is the place to begin. A
w suggestions will be offered, which,
is hoped, may be found helpful in the
ution of the problem of modern theo-
gical training.

First, there must be maintained *high
d unassailable educational standards.*
ip-shod methods, short cuts and ab-
eviations of all kinds must give place
thoroughgoing, painstaking and just-
critical study. If lack of scholarship
charged against the standards set and
ethods employed, the charge must be
lse. Truth in all realms should be wel-
med and prized. Truth needs no guar-
an. It is only the perversion of the
uth which anyone needs fear. Chris-
n scholarship must be and is honest
d scholarly.

Secondly, there should be *a well-bal-
ced, Biblical curriculum. The* text-
ok should be the Bible, and around it
ould be grouped, in an appropriate
anner, every other item of the cur-
culum. Like the spokes in the hub,
ery subject should center in the one
eat and final text, the book of Divine
evelation.

The task of curriculum writing has
llen to the lot of your speaker several
nes, and more and more is he coming
feel the need of a well-balanced, Bible-
ntered curriculum. Upon being led
take up the work of teaching in a
hool of Theology, a little more than a
cade ago, I called upon a mature
ristian educator, and requested a
ord of advice which might serve as a
ide in this great calling. To this re-
est the experienced Christian edu-
tor replied: "Make much of the study
of the English Bible." These words of counsel from this wise leader, who is still living and active, and whose name if spoken would be recognized by all, have never been forgotten.

It has become mine, providentially, to major in the teaching of the New Testament Greek courses; but each year I plan to give at least one course in English Bible, sometimes Old Testament, sometimes New Testament and sometimes both. The English Bible is the Bible of the masses, while the Hebrew and Greek are read by comparatively few, therefore the wisdom of the advice to make much of the study of the English Bible. To make much of the Bible, whether in the English or the original languages, is to place this text of texts at the center of all quest for spiritual and religious knowledge, at the very heart of ministerial training.

Thirdly, a proper emphasis must be put upon the element of witness. Ye shall be "witnesses" for me, said Christ. This He said as ascending Saviour and coming Lord. So long as preaching is mere theorizing, it secures little if any favorable reaction. Eloquence, homiletics, and pre-possessing appearance and winning ways, combined, cannot substitute for the element of witness in the Gospel ministration.

I ask frankly, is it not here that the Christian ministry often fails; is it not because of the absence of the element of witness that pulpit and personal efforts often prove fruitless? He cannot represent adequately to others that which is not experimentally his own. The husbandman must first be partaker of the fruit.

The process of ministerial training now in vogue overlooks too largely the necessity of the personal testimony. There is no adequate excuse for him who represents to others, Christ in His saving grace of pardon and purity, not to be able himself to bear witness to an experimental knowledge of Christ's complete Saviorship. He *must* incarnate the truth of God, if he would bring it

to others. He must exhibit the graces, if he would make others really anxious for them.

Paul, the greatest preacher except Christ, is a good example of witnessing. His addresses always rang with the distinct note of personal testimony. His epistles abound with the experiential. He had only one opportunity to stand before King Agrippa, and this opportunity was devoted to witnessing. It was this witness which drew from Agrippa the confession which must have been startling to himself and others: "With but little persuasion thou wouldest fain make me a Christian," Acts 26:28,A.V. John also said: "That which we have seen and heard declare we unto you." I John 1:3. You may call the roll of the great and successful Gospel preachers from Paul and John down to the present, and they will be found to have been men in whose ministry the note of witness was distinct: St. Augustine, Savonarola, Fenelon, Geo. Fox, John Wesley, Chas. G. Finney, Jonathan Edwards, Geo. Muller, D. L. Moody, Gen. Booth, etc.

The fact should not be overlooked, that Christ spoke these words concerning witnessing in both a prophetic and promissory way, and associated them directly with the baptism with the Holy Spirit. Whatever our beliefs may be relative to the time, manner and results of the Spirit's baptism, we should all concur in this, that without the experience to which Jesus referred, effective witnessing is not possible. The baptism with the Holy Spirit is the minister's supreme equipment. It might be well to have a definite Christian experience, a testimony or witness upon which to fall back occasionally, when homiletics fail. At any rate, the note of personal witness is necessary, if we would win others to Christ.

Lastly, the process of theological training which the ministry needs is one which will *retain and cultivate a passion for souls*—not a passion for disembodied spirits only, but *for the very lives of men.* How perfunctory, how professional, how passionless is much of the preaching and ministerial work of the day! The process employed results in a passionless ministry. How often we have seen earnest, zealous, spiritually passionate young men cool off during their process of training. Some of them gave up the ministry before they had finished their school work, after having shifted their courses in the direction of secular pursuits, though they began their training with definite convictions for the Gospel ministry. Spiritual passion should not be decreased, but increased, as the result of a larger and clearer perspective upon the world in its great need and the remedy provided in Christ. There is something radically wrong with the process of ministerial training which robs of spiritual passion. Young men need to be sent out, not only with a greater vision, but also with a spiritual passion commensurate with the need of the world, and the provision in Christ for the redemption of the world.

A suggestion will be found in the story told, of an American, who while visiting London, some years ago, decided that he must hear London's then three great preachers. Upon being asked later concerning his evaluation of them he replied: "One of them was all fuel but no fire. Another one was all fire but no fuel. The third one, however, was both fuel and fire."

The first was evidently great in his intellectualism, but lacked soul passion —fuel without fire. The second had commendable zeal, with no corresponding intellectual grasp—fire, but no fuel. The third had both fuel and fire—an intellectual grasp of the world and the Word, accompanied by a soul passion with which it was set aflame—a combination so much needed.

When theological training produces type of ministry which gives evidence of having both fuel and fire, then, and not until then is the problem solved.

Marion, Indiana.

The Spirit of Jesus and the Holy Spirit

REVEREND PAUL G. KRUTZKY

RECENTLY tentative plans were made at a convention of two of the minor denominations for a merger looking forward to the formation of a free church in America. They are to co-operate and do their combined work "in the spirit of Jesus," as they put it. Whilst on the surface no objection can be made to any work done in the spirit of Jesus, nevertheless an objection arises when we consider the people who are to do this work. One of the merging bodies denies the divinity of Jesus; the other denies that anyone can be lost, and has always been considered outside the pale of evangelical Christendom.

The phrase, "in the spirit of Jesus," sounds well. It is often on the lips of members of organizations which do not claim to be either churchly or Christian. It is often used to describe a noble deed by one who is not even a Christian. Undoubtedly there is such a spirit of Jesus abroad in the world today.

And yet we cannot properly say that every act done unselfishly is an act "in the spirit of Jesus." Jesus Himself urged those who are His to do acts in His name, for His sake and as done unto Himself. We hear much of this spirit of Jesus today, and the ordinary man is willing to concede that the spirit of Jesus is a tangible reality. Still we must bear in mind that many things may be done in the name of Jesus which are not done in the spirit of Jesus. Jesus said on one occasion that many would come at the last day, and say that they had done wonderful works in His name, and yet He would refuse to recognize them. When the disciples came to Jesus and besought Him to forbid others to do acts in His name, He rebuked them and said, "He who is not against me is for me." Thus it appears that not all things done in the name of Jesus are acceptable to Him, nor are all those followers of His who do acts in His name.

The objection, moreover, can be made here that the spirit of Jesus can be viewed in such a way as to make it appear that it differs only in degree from the spirit of other great religious leaders. One may live and act in the spirit of Jesus without any reference to any need of the Holy Spirit who represents Jesus upon earth. It may even be questioned whether there is such a spirit of Jesus as opposed to the Holy Spirit working effectively in the world today. How can those claim to be living and acting in the spirit when, on the one hand, they deny His divinity, and, on the other hand, practically deny the existence of sin? Those who are living and acting in this spirit of Jesus are often inspired by a terrene spirit which has nothing to do with a man's salvation, because, as they claim, man is made better by the spirit in character, and character saves. Inevitably those who live and act in this spirit of Jesus drift towards a humanism which exalts man and degrades Christ.

Again, in this spirit of Jesus we notice a concealed rationalism; for too often the spirit of Jesus means a rationalistic spirit. Now, although we are urged to be like Jesus, meek, loving, kind; to follow His example; to have in us the mind that was in Christ Jesus; there is, however, a difference between this spirit of Jesus and the Holy Spirit and His work in the hearts of men. Then, too, there is always the danger present that one may follow this spirit of Jesus and not the Holy Spirit.

It may perhaps be contended that this is simply an argument about a phrase, a catch-word, motto or slogan. But our contention is that the phrase is incomplete in meaning, and, as it stands, is too elastic and somewhat misleading. Surely those persons cannot be said to work in the spirit of Jesus who deny His divinity and the existence of sin;

for these two facts constitute the *raison d'etre* of our evangelical Christianity.

When we contrast the spirit of Jesus with the work of the Holy Spirit we notice a difference. The Holy Spirit is a gift to man, an abundant and abiding spirit; whereas, this spirit of Jesus too often lacks the power and proof of continuance. The Holy Spirit is described as coming upon the church. This spirit of Jesus, however, often appears to be evolved from the human consciousness and reason, and it comes from those who have recognized in Jesus the noblest humanity and the greatest saintliness of character ever manifested by anyone in the world. But it is not enough to recognize Jesus as holy and human. He must be divine. Otherwise He is not the Saviour of mankind.

Again, the Holy Spirit is poured out, shed on us abundantly, and men are said to be endued (clothed) with the Holy Spirit and hence with power. Thus the Holy Spirit is objective, whereas the spirit of Jesus is subjective. The Scriptures speak of those who are filled with the Holy Ghost and the Spirit of God. Rarely, if ever, do we find the term "spirit of Jesus" used. The nearest approach to it we find in Phil. 1:19b, where Paul speaks of "the supply of the spirit of Jesus Christ." The Holy Spirit is to be our guide on earth, and His office and function are to reprove the world of sin, righteousness, unbelief and judgment; to comfort us and to lead us into all truth. All prayer is to be in this Spirit, and there can be no motion Godward until the Spirit of God blows upon us.

There is likewise a difference between those who have been caught by the spirit of Jesus and those born anew by the Holy Spirit. Unacquainted with the work and power of the Holy Spirit, men often regard Him as an illusion. And yet it is worse to displace the experience of the Holy Spirit by a so-called "spirit of Jesus" and regard the latter as a saving experience. The spirit of Jesus too often fosters a self-righteous spirit, while the Holy Spirit tends to inculcate meekness and humility. Those who have had no experience of the Holy Spirit moreover, cannot comprehend His work in the hearts of men. The witness of the Holy Spirit is more than a practical testimony in the conscience, feelings and the heart; it is at the same time a testimony borne by the Spirit of God as the spirit of truth. Paul says that "the Spirit Himself beareth witness with our spirit that we are the children of God."

Jesus expressly calls the Holy Spirit the Spirit of truth because He makes objective truth subjective in believers. In the Scriptures the Spirit is variously characterized: objectively as the Spirit of God, of God Himself, the Spirit of the Father, the Spirit of Christ (never of Jesus alone), the Spirit of the Lord, the Holy Spirit. Subjectively this Spirit of truth, of wisdom, of love, of a sound mind, of sealing, the Spirit of adoption, of prayer, of sanctification of life, of meekness, of comfort, of glory, the earnest of eternal life, of all Christian gifts and grace.

The modern conception of the Holy Spirit differs from that just described. The modern man is much confused about the Holy Spirit. Before the war there were sermons on the Holy Spirit, and now it is again the fashion to preach on His work. But the present-day interpretation is little more than a pious designation of what men have always known as conscience. That is a far remove from the Holy Spirit as Apostolic Christianity understood Him, and as He has been experienced in periods of the church's greatest spiritual activity. The Holy Spirit today is simply God immanent in every human soul, a bit of the being of the divine lodged in our nature from all eternity. But the Holy Spirit of the early church is less truly represented as God immanent than as God transcendent. He was not a spark of the divine implanted in human nature from creation, but rather a special and direct message from God at particular times to particular individuals. He was

a gift from on high. The Holy Spirit of today has been not unfairly characterized as a hazy, humanized evidence of a God whose initiative was the most vital fact in human experience.

The point we desire to make here is that these followers of "the spirit of Jesus" differ from those who have been born anew by the Holy Spirit. In a measure failure to recognize the Holy Spirit, due, no doubt, to the presence of this "spirit of Jesus," has been the reason why these two denominations have not grown in numbers, and are now almost at a standstill. Whilst we cannot but admire the beauty of character manifested by those who follow the spirit of Jesus, we nevertheless feel grieved at their error in causing despite to the Spirit of grace, and thus grieving the Holy Spirit of God.

The Holy Spirit did not emerge from the human attitude of the disciples of Jesus who at Pentecost assembled in the spirit of their Lord. The Spirit came not *from* men, but *to* men. This cannot be too strongly stressed, for it is the very point at which the spirits divide. Of course, it may be contended that the gift of the Holy Spirit is here too mechanical, and that too often those who claim to be born again of the Holy Spirit lose the Spirit. But this is all the more reason why we should regard the work of the Holy Spirit as a work done in the hearts of men by God Himself. It is the Holy Spirit who calls, gathers and enlightens the whole Christian Church on earth. The early Christians were all those who called upon the name of the Lord, and they came together in the Spirit of the Lord on His day. It was not a matter of mere sentimentality with them, for they had the witness in their hearts of the reality of the Spirit's work.

The "spirit of Jesus," furthermore, implies that all our acts are done as He would do them. But how can we maintain that our acts ever approximate His acts? Is there not just here an approach to the self-righteousness of works, inasmuch as such works done in the "spirit of Jesus" are in themselves righteous, irrespective of the spiritual relationship to Jesus of those who perform them? Luther tells us that only the righteous man can do good works. Here it seems to us a question, as to man's justification, arises. If it is of faith, it can no more be of works. Unless this faith apprehends Christ as God, no works resulting from it can be said to be meritorious.

Moreover, an hiatus also appears between the work of justifying faith and the work done in "the spirit of Jesus." Paul tells us that the Holy Spirit works in us to do His good pleasure, so that it is not we but Christ who does good works in us.

As used by some modern men, the phrase, "in His spirit," of course, means after His example and according to His intention. But how can Christ work in us unless we have been laid hold of by Him? This was the fundamental principle in Luther's reformation, which made faith pre-eminent and works subordinate. Many things are being done today in the spirit of Jesus. Charity, for example, "scrimped and iced, in the name of a cautious, statistical Christ." Does the urge to work in "the spirit of Jesus" come from Him, or is it a purely human impulse? That, it seems to us, would be a pertinent question here. How much misery has been caused in the world by those who falsely thought that they did it "in the spirit of Jesus"! Hence, in such a motto or slogan we must be careful, not only as to what it means in an ideal sense, but what it practically implies. Moreover, a person fascinated by this phrase might be merely using it without knowing what it really means. Where shall the corrective be found if not in the Scriptures? The disciples of Jesus were to do even greater works than their Master, but only when they were faithful to Him as Lord and Master.

That the name of Jesus has been the watchword of the Church and the true followers of Christ is a fact beyond dis-

pute. But nowhere does Jesus intimate that His Name shall be used in a magical sense. After He left His disciples, He sent them the Holy Spirit who was to comfort and to guide them into all truth. The Holy Spirit was to be His representative on earth till time should be no more. In a sense the Holy Spirit displaced this spirit of Jesus. We have therefore, today not only the spirit of Jesus, but the Holy Spirit who is to work in and through us.

The phrase, "in the spirit of Jesus," it seems to us, stresses the human side of His work. Too often a co-operation in the spirit of Jesus leaves out the work of the Holy Spirit. Men may and do work co-operatively in different kinds of spirit and to arrive at different ends. Hence, we must inquire what are the ends to be secured by this work in the spirit of Jesus? Obviously it cannot be the salvation which evangelical Christianity preaches for the members of these denominations. It must then be to improve the characters of those who belong; and since they claim that character saves, it follows that this is diametrically opposed to salvation in the evangelical sense. Nowhere does Jesus say that character saves. In fact, salvation in the Gospel sense, is a gift of grace. Jesus rather is the lover of the absolute. He loved only extremes, complete innocence and complete downfall were for Him pledges of salvation. Men cannot save others simply by working on them in the spirit of Jesus.

To find eternal life we need to remember Jesus' method with Nicodemus. Except we, too, are born of water and the Spirit, we cannot enter His Kingdom. What men need today most of all is a receptive attitude so that Christ may work in their hearts by faith. "In the spirit of Jesus" has a tendency to bring forth stilted Christians. It covers them with a sort of veneer which has no abiding value, but which wears off when the enthusiasm dies. But where there is the Spirit of Christ, not simply the spirit of Jesus, there is the Holy Spirit who is doing the work of salvation in the world. Over against the world spirit, the Holy Spirit is constantly active. Paul speaks of the Spirit of the Lord, and this is a far remove from "the spirit of Jesus" as it is commonly understood. He was thinking of the risen Christ who had led captivity captive and had given gifts unto men, and who had ascended into heaven. Where this Spirit of the Lord was there was liberty. Men were to be changed into this Spirit of the Lord by the power of the Holy Spirit, so that Christ would be in them the hope of glory.

"In the spirit of Jesus" smacks of sentimentality. Artists sometimes paint pictures, great singers and actors often do their work in the spirit of the masters who taught them. But Jesus not only gives us in the Holy Spirit a spur to imitation, but an actual, tangible gift which, when it is used, brings blessing and salvation. Like every gift of God it comes from without and is a pledge of love of Him who gave it. Then, too, how can we poor, miserable sinners do acts in the spirit of Jesus who had the Spirit without measure? In the last analysis, the spirit of Jesus must imply the presence of the gift of the Holy Ghost without whom no spirit is right before the father of spirits, for He alone sanctifies and keeps men in union with Jesus Christ in the true faith.

Worcester, Mass.

Work in Me Power of God

CANON DYSON HAGUE, D.D.

(A prayer suggested by the Greek of Col. 1:29.)

Work in me power of God,
Work in me mightily,
That I may toil and strive for souls
With Thine own energy.

Work in me power of God,
Of work efficiently,
Then shall I speak with thine own force
And turn men unto Thee.

Work in me power of God,
That I may stronger be,
And energize that I may fight
And more than conquerer be.

Jesus: Son of God and Son of Man

REVEREND SAMUEL S. BOGAN

WE could hardly study with understanding and profit the sublime and noble character of Jesus Christ without first bringing into bold relief the fact that in Him dwelleth all the fullness of the Godhead bodily. "Who is the image of the invisible God, the firstborn of all creation" (Amer. Rev.)

In the personality of Jesus, the Son of Man, is unveiled the highest expression of the Father's glory, and, at the same time, the sublimest conception of the infinite possibility of man, attained by faith in the Son of God.

It will in no wise detract from the honor, glory and dignity of the Son of God to study Him as the Son of man; for, while He is the fullness of the Godhead in the One, He is the fullness of manhood in the other. "It pleased the Father that in Him should all fullness dwell." In the realization of this fact lies the possibility of man's attaining to the grand purpose of his creation.

We can hardly overestimate the importance and dignity of a being created in the image of God. But when we consider man in this relation, we are doomed to receive a mortal wound to our pride; for at once we come face to face with the dire fact that man has destroyed the divine image in himself by willful disobedience to the law of God. Thereby he lost his original state of sinlessness and forfeited his inherent right to the tree of life. Thus he became a sinner under the sentence of death.

Although man has been hurled from such lofty heights of honor and possibility to unfathomed depths of degradation and shame, yet by divine grace he may be lifted again to newness of life; for the gift of God is eternal life through Jesus Christ, our Lord.

The redemption of the human race from the power of sin and death through Christ Jesus became a living and operative force in man's salvation long before it became an accomplished historical fact by His death on the cross.

God's plans are never abortive, nor all His purposes defeated; He will yet realize the fullness of His purpose and the consummation of His plan in the creation of man. For upon the dark scene of man's lost and ruined estate is immediately thrown the glorious beam of hope in the promised Seed of the woman, by whom Satan met his Conqueror, went down in defeat, and received the mortal wound in his head; while man was bidden to look up, because his redemption would be accomplished.

The promised Seed of the woman is made the complement of humanity and its needs. At the same time that Seed in the person of Christ revealed clearly to man the mind and purpose of God, even as it is written in John's Gospel:

> For no man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, He hath declared Him.

With God, even in the earliest dawn of promise and hope, this chaos of corrupted humanity is seen to yield to His purpose, and will not be less responsive to the voice of Him who said: "Behold, I make all things new," than was the valley of dry bones in answering the summons of the ancient prophet.

Yea, in eternity in the council chamber of the Godhead, had been drawn up and perfected the plan of the ages. To achieve the redemption of man, it provided for every need and anticipated every contingency. The prosecution of this gracious purpose was given into the hand of One who was chosen of God, and who gave His own life as a ransom for all.

The problem of the counseling Godhead in devising the redemptive plan, was to provide for it a Mediator who

would combine in His own person the highest and noblest expression of human life—a perfect man—and the co-equal of God in power, majesty and glory. And that is just what was done. It was what the people of God were taught to expect in the promised Saviour.

Man's Redeemer must be both God and man. Here Emmanuel appears upon the arena of man's life, and in His unique personality as the God-Man, He became the equation of the problem, because He was the equal of both. Moses said of him:

> A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things.

Isaiah said of Him:

> Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace.

Again it is written:

> When He bringeth the first-begotten into the world, He saith, Let all the Angels of God worship Him; but to the Angels He saith, who maketh His Angels spirits and His ministers a flame of fire. But to the Son He saith, Thy throne, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom.

And in that great statement in the gospel of John 3:16, He is declared to be "the Only-begotten Son of God." In His unique relation to the world as the Son of Man, He seems to represent the direct creative work of God, the Father. The Son of God is merged into humanity, and is made its second Federal Head and becomes God's Spokesman to the world.

The whole realm of spiritual beings, including all the host of heaven, manifest His thought, the riches of His wisdom, and the glory and magnitude of His work. Besides, the whole vast universe is vocal with the praises of Him who created it.

> The heavens declare the glory of God, and the firmament sheweth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge.

With one of more recent times, we may sing:

> Nature with open volume stands
> To spread her Maker's praise abroad;
> And every labor of His hands
> Show something worthy of a God.

The prelude of John's Gospel goes back to eternity to find Him who is in the bosom of the Father:

> In the beginning was the Word, and the Word was with God, and the Word was God . . . The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father: full of grace and truth.

The Word made flesh is the Almighty God plus man, who was created in the image of God. Therefore Jesus was literally God tabernacling in the flesh. Herein is a most startling fact and a sublime truth, namely, that God's ideal Man is none other than man's ideal God and both are known and comprehended in Jesus Christ, the Lord.

It is evident that the incarnate life of our Lord is in no sense a division of the Godhead; for God is one and indivisible. Therefore, when He became invested with the body of His flesh He was not divested of His divinity and Godhood. God's progressive revelation of Himself to the world in Jesus Christ is after this manner:

> God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Jesus knew first-hand the limitations and privations of human life, with its suffering and disappointments, its sorrow and its grief, its hunger and its thirst, its perils and temptations, its poverty and weariness. Yet with it all and through it all, He remained vested with that power by which He created the worlds, and that authority which held in subjection to His will the spirits of men and angels, and demons.

This fact is apparent in His work of miracles and words of power. For instance, in His hand a few loaves of bread and a few fishes were so multiplied as

to feed a great multitude. The stormy winds and boisterous sea heard His voice and obeyed His "Peace, be still!" By His command a legion of devils were cast out of the Gadarian demoniac; His touch brought cleansing to the leper; the dead in their graves heard His voice and came forth to life; while to the poor sinner He says, "Son, be of good cheer; thy sins be forgiven thee."

This, this is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power;
And neither knows measure nor end.

The mighty power of God displayed in the creation and maintenance of the heavens and the earth is small and insignificant when compared with the great work of the redemption of a lost world.

One soul for whom Christ died is of infinite worth. It cannot be measured in terms of material values.

The material universe is as nothing compared with the world of men, who are the subjects of redeeming grace and the objects of everlasting love.

When God made the heavens, and created Arcturus, Orion, the Pleiades, and the chambers of the south, and stretched out the north over the empty place; and hung the world upon nothing; it was to Him no arduous labor, followed by weariness, suffering, and sacrifice. "He spoke, and it was done; He commanded, and it stood fast."

But the work of redeeming a lost world directly and vitally involved the whole Godhead, and was occasioned by the dire necessities of man and the measureless love and mercy of God. The tragic and awful plight of man, in his state of sin and death, appealed to the Father heart of God, and brought Him to man's relief.

But as for man, he could by no means redeem his brother, nor give to God a ransom for him. And yet such was the moral and spiritual emergency that, if man was to be delivered from the power and penalty of sin, it would have to be achieved by man; for,

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. For since by man came death, by man came also the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive.

But it is evident that no man born of the will of the flesh and the will of man can qualify to ransom and redeem the race of sinners.

However, Jesus was not born after this naturalistic manner; else He would have been a sinner and could not have saved even Himself. His conception and birth were of a supernatural order. And this was necessary in the nature of things if the redemption of the world was to be wrought. For no mere man could have accomplished this great purpose; therefore there had to be the union of God and man, and this union was effected through the virgin birth of the Son of God. In that way only could He be both God and man.

The need of the redemption of the world from sin and its penal consequences created a problem in the divine economy which defied solution apart from Him who stood by the Father as one brought up with Him, and who was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of the earth; whose delight was with the children of men. Thus the exigency of the situation was recognized and fully provided for in God's gift of His only-begotten Son, who represented the magnanimity of God's benefaction to the sinful world and who was the complete measure of His redeeming love.

These facts are incomprehensible to us, and reach far beyond the broadest range of man's powers to conceive and understand. They raise the question: "Who by searching can find out God? . . . Behold these are only parts of His ways!" In wonder we exclaim with the apostle:

O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

The coming into the world of the only-begotten Son of God brought into being Jesus, that incarnate personality

> Who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He, by the grace of God, should taste death for every man.

In this way He, the God-man, was sacrificed to make atonement for the sins of the whole world.

Jesus was not a free lance, as some people would make Him out to be, wandering about over the country in pursuit of adventure and exhibiting His magical powers, propounding a speculative philosophy which majored in impractical ethics, nor was it His purpose to ally on equal terms the social and racial distinctions of all peoples. He did not aim, along these secular lines, to found a religion and a way of life for Himself and His followers.

No! Jesus was sent of the Father into the world to do a specific work already planned in eternity and mapped out in every particular—a plan that forbade any extension and would not suffer any limitation. Hence His words were not speculative, nor His works experimental. They were fundamentally and factually true. He knew every detail of the plan and every phase of the work. He had neither initiative nor option in the matter. So He said:

> The Son of man can do nothing of Himself, but what He seeth the Father do: for what things soever the Father doeth, these also doeth the Son likewise. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me He doeth the works.

The limitations that bound our Lord to a prescribed course of action were neither mental nor physical, but Scriptural—namely, that

> all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.

These Scriptures were the blueprint of the assembled and finished work and the writ of specifications as to what must go into it. The culmination was his suffering on the cross, thereby mak ing an atoning Sacrifice for the sins o the whole world. Not until all was ac complished, could He say, "It is fin ished."

Now this particular phase of Hi work—namely, that of expiation for si —demanded that the Offerer belong t the order of priesthood; not, howeve "after the law of a carnal command ment, but after the power of an endles life." This is the import of the Scrip tural teaching that Christ was made priest forever after the order of Me chisedec, and not after the temporar line of Aaron. He had also somethin to offer, but it was not a "beast on Jew ish altars slain"; but He offered *Himsel* as the sacrifice. Thus the Scriptur teaches:

> Wherefore He offered up Himself withou spot to God. And by His own blood He entere into the holy place, having obtained eterna redemption for us.

It was because of this great atonin sacrifice of Himself, "once for all," tha John the Baptist proclaimed Him to b "the Lamb of God that taketh away th sins of the world." Therefore, the man Christ Jesus, was not only the grea High Priest, according to the oath an purpose of God; but His own body an life as a man constituted the fullness o the sacrifice He made for sinful hu manity.

It is evident, also, that the *finis*—"i is finished"—which Jesus pronounce on the cross, referred only to His suffer ing and atoning work. It did not mea that His entire redemptive work wa completed. Had it ended there, deat would have been triumphant; but as lon as death reigned, life would be impos sible. Man's Redeemer must be the Con queror of death and the Prince of life This is the meaning of Paul's argument "If Christ be not risen from the dead then is our preaching vain, and you faith is also vain. Ye are yet in you sins." To the same effect is our Lord' statement: "Thus it is written, and thu it behooved Christ to suffer, and to ris

rom the dead the third day; that re-entance and remission of sins should e preached in His name." The fullness f redemption through Christ is epito-nized in the Scriptural statement: Christ died for our sins, according to the Scriptures; and was buried; and He rose gain the third day." This is the same nfinite atoning Person who said to His ervant John in his vision apocalyptic: 'Fear not: I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen. And I have the keys of death and of hell." Glory be to the God-man, Son of God and Son of Man, who hath wrought for us so abundant a salvation! He was the Son of Man in order that He might suffer and die upon the cross; He was the Son of God in order to give infinite value and efficacy to His vicarious sacrifice.

Sibley, Louisiana.

No Creation Without a Creator

CANON DYSON HAGUE, D.D.

THE first and fundamental article of the Christian faith and life is the first article of the great Creed of Christendom: "I believe in God the Father Almighty, maker of heaven and earth." Every Christian believes it. Through all the centuries it has stood from the first word of the Bible as the primary of the unshakeable foundations, so grandly set forth in Heb. 11:3: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." That is: The universe was created. The world was created. There can be no creation without a creator. That is a self-evident proposition. And that Creator is God, our Almighty Father, who by Christ created all things (John 1:1-3; Col. 1:16).

But the other day while traveling in a chair car in Nova Scotia I was reading in the June number of *Pearson's Magazine,* a popular English illustrated monthly, an article entitled "Was There a Creation," by John Langdon-Davies, the author of *Man and the Universe.* It is a curious mixture of sarcasm, spectroscopic science and atheism. At the outset this scientist frankly states that his creed is the creed of Topsy, "Nobody made me, specs I growed." He thinks that the universe was not born, "it just growed." Creation, he avers, was a series of explosions. Nobody knows the how or the why but we do know, he states very confidently, that creation meant "the explosion of the universe at the moment it was born." Again he states very confidently: "This was about 10,000,000,000,000 years ago. We can set this definite time the date of creation." It has been checked up by mathematics through the laws of mechanics and the telescope and spectroscope, and all the calculations give the same answer. "We can calculate within a few million years when this happened. We know that Creation began about ten million million years ago." So Creation was an explosion. It took place ten million million years ago. That's sure; that's settled!

But when we come to the most important of all the questions, the cause of the Creation, John Langdon-Davies is not quite so cocksure. We must admit, he says, that "the actual cause of the Creation of the universe is a mystery. It is an incredible mystery." However, when he comes to the creation of the earth, he seems to tread on solid ground again. It was an accident. An accident? Yes. An accident. "It was the accidental approach of a wandering star which set up such a tidal wave upon our sun as to turn it into a cigar-shaped

object which broke up into separate pieces, and our earth was formed out of one of these pieces."

And this is the last and up-to-date dictum of a mouthpiece of modern science: Creation a series of explosions, and the solar system an accident. It is the simplest thing in the world, and accurately calculated within five million or ten million years! We don't know very much, but we are certain of that, says John Langdon-Davies.

Now against all this almost omniscient infallibility our reason, our heart, and a consensus of all true scientists cries out aloud. Creation an explosion? No! We have read of explosions, and seen explosions. The results are invariably the same: chaos, ruin, a mass of disheveled debris, confusion worse confounded, shapeless masses of scattered fragments as at the Halifax or Hellgate explosions. An explosion, or a myriad of explosions (for according to John Langdon-Davies the universe is still going on exploding) would ever produce chaos, chaos, chaos. And we say no with a negative as defiant as his positive cocksureness.

For this universe of ours, this infinite of nebulae and stellar worlds is the most marvelous piece of order and mathematical accuracy that the mind can conceive. The greatest of modern scientific thinkers, men like Newton, and Herschel, and Kelvin, and others are unanimous with regard to the symmetry of the revolutions, the exactitude of the timing of the days and hours and seconds, so that the transit of Venus, to use a well-known illustration, can be calculated to an hour for centuries before. Everything that modern science has revealed tells of an order, a symmetry, a mysterious harmony that dispels from thought the idea of a universe beginning with an explosion ten billion years ago and still going on exploding.

And further. For this is really the important thing, the heart of it all, the appeal to reason that is final and irresistible—creation involves a Creator. There is and can be no creation witho a creator; there can be nothing ma without a maker. Nothing is or can builded without an architect and buil er. Explosion and accident will ever gi chaos, but the construction of a Cath dral or of a world or worlds demands t mind of a designer and the power design. That is a self-evident propos tion. It is the basic category of though

And this is just where the Tru comes in with its authoritative explan tion of the origin of all things by Divi revelation. Instead of the old heathe theory that the world and the stars a just the result of a fortuitous concour of atoms, or the fantastic theory of mo ern atheism that they are the result the accidental jostling of protons a electrons and evolved by chemical co binations from star dust or the A mighty Atom derided by Marie Corel or the still more fantastic view of Joh Langdon-Davies, the view of Topsy t poor black ignoramus, that "the un verse just growed," it brings us back t common sense and reason. "I had rath believe," said Lord Bacon (*Essay o Atheism*), "all the fables in the legen and the Talmud, and the Alcoran tha that this universal frame is without mind."

We stand with Paul as he faced tha agnostic world of science and philosoph in Athens, and with such splendid a dacity declared that the universe an everything in it, the Cosmos, the mat rial universe of perfect order and beaut was made by God, the Lord of heave and earth, and that man too is the cr ation of God (Acts 17:18-24-26).

We stand with Paul as he uses tha remarkable illustration of the architec in the designing and constructing of a edifice, planning the plan, preparing th form. "Every house," he says, "is buil ed by some one," or, every house has builder (Weymouth) (Heb. 3:4). It is self-evident proposition. It needs n proof. And from that premise unassai able he proceeds to his sublime dedu tion, glorious in its logic and revelatio

"But he that built all things"—as the Great Architect conceived the plan, and as the Great Builder performed the work—"is God!"

We stand with Paul in that profound declaration of Heb. 11:3, and with the insight which faith brings we also declare: "We know the universe (the word he uses is the aeons, an Aramaism for the visible universe) did not come into being or was made as by any mechanical or materialistic evolution from things visible, but by the Word of God." It is a parallel perhaps to that marvelous statement of John 1:3: "All things were made by Him (that is, the Word, Christ Jesus); and without Him was not anything made that was made." Or to that equally glorious declaration of Psalm 33:6: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

We stand with David in that majestic revelation of Psalm 19:1: "The heavens declare the glory of God; and the firmament showeth His handiwork," so finely paraphrased by Addison:

> The spacious firmament on high,
> And all the blue ethereal sky
> The spangled heavens, a shining frame,
> Their great Original proclaim.
>
> In reason's ear they all rejoice
> And utter forth a glorious voice,
> Forever singing as they shine
> The Hand that made us is Divine.

We stand with Isaiah in that matchless appeal (Isaiah 40:26-28): "Lift up your eyes on high, and behold who hath *created* these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, *the Creator* of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding."

We stand with the Apostle in the light of the later revelation of the Holy Spirit, Col. 1:16: "For by Him were all things *created,* that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

We stand with St. John in that last revelation of the Enthroned Lord in Rev. 4:10, 11, when the great ascription of glory by the leaders of the heavenly hosts and the downcasting of their crowns before the throne is to God as the Creator: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast *created* all things, and for Thy pleasure they are and were *created.*"

No. No. I would rather believe and receive the first verse of the Bible in its majesty of brevity and verity, "In the beginning God created the heaven and the earth," than follow a thousand disagreeing scientists whose jostling theories are mutually destructive. I would rather take the first three verses of St. John with its monosyllabic simplicity and profundity: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made," than accept the discordant findings of a thousand mathematicians and geologists.

Rather than accept the antiquated superstitions of heathen philosophy with regard to the origin of the universe from a fortuitous concourse of atoms, or believe with science falsely so called that the universe was created by explosions, and the world by an accident, I would rather take my stand for time and eternity with the ten thousand times ten thousand believers in the grand old creed of the Church:

I believe in God the Father Almighty, Maker of heaven and earth.

O Christians, take heart. These boasted findings of modern science, falsely so called, will pass away as a morning cloud and the early dew. Stand by the old argument from design which postu-

lates and proves the great Designer. This world is no accident. It was not tossed into space by billion years' old explosions. Rather, a thousand times rather, stand by the Word of God and the inspired thinker: "For the invisible things of Him from the creation of the world (the material universe) are clearly seen, being understood by the things that are made (constructed as by a workman, Ps. 19:1) that is His eternal power and Godhead (His Deity). Rom. 1:20.

Toronto.

Has the Nation a Soul?

WILLIAM POWICK, D.D.

AMONG the developments of the past decade or more, the most alarming to the really thoughtful mind, is the rapid and dangerous descent of otherwise good and sensible people to the low moral level from which to consider great questions with which the public must and does deal, as though they could do by proxy what they ought not to do as individuals, or could properly do in the aggregate, as a State or a Nation, what they would scorn to do personally, or else could escape all responsibility in the matter, by trying to evade the issue by hiding in coward's castle and not doing at all. They forget that public character is simply private character on official exhibition.

There is perhaps no phase of common life upon which there is less attention paid in the pulpit than this, but none on which our national welfare is more dependent; and from the consequences of which we are suffering so bitterly from the "unknown quantity" in the paralyzing depression through which we have been passing—and which has not yet passed away.

But does the nation have a soul? Is it not amenable to the higher laws of life that bind us as individuals? We speak of Christian nations and heathen nations. But why? Did they just happen to be such? Are they not what they are, in the main, supposed to be Christian or heathen? But do they remain so—and regardless? Who ever tried to change them except by changing the people who compose them? Did not Christ come to save the world? And did he not at last command His disciples to go out into all the world and teach all nations the very things he said and did when among His followers? So that the soul of the nation may justly be said to be the soul of the individuals who compose it or its dominating majority—and that as they bear the same stamp they meet the same fate? In the one case it deals with the affairs of the individual and in the other the affairs which relate them to others, the aims being the welfare of both—the difference being only in the sphere of operation.

This is also the aim of the political parties within the nation. No party can be either better or worse than the moral composite of either. All the parties into which they divide are moved by the same moral laws as bind the individuals which compose them, and meet the same fate, whether good or bad. We cannot transfer our individual responsibility to our party any more than to our government. They have no rotation nor character of their own. As they can not change the character of the facts nor of the laws with which they deal our first allegiance is to the laws.

Have we given enough attention to the bearing these things have upon the particular questions that are constantly arising in the things pertaining to the government? Do we as individuals ponder our personal responsibility for the kind of government we have? No one has any more right nor responsibility

in the matter than you have—irrespective of your relation to any branch of the church or its teachings or customs. The laws and principles of morals laid down in the Book of God are our all-sufficient guide. The sins of our nation are the sins of the individuals who helped the nation to commit them. Shall we make an excuse of our religion for neglecting our responsibility for our nation because we have to meet the "science of government" only in the field of what men call "politics"? Let our action on other matters answer.

BUT having written thus far, here comes *The Christian Century* for May. It contains a sermon by Dr. Vance of Nashville, Tenn., on "When the Nation Loses Its Soul." So he evidently believes the nation has a soul to lose. He says so many things better, that we quote him.

THE nation has a soul. The nation's soul is that part of it which is spiritual. It is its ideal, its faith, its aspirations, its moralities, its convictions of what are right and wrong. A nation's soul is its character. It is that which makes its people honest, trustworthy, upright, liberty-loving and law-abiding.

Hence, a nation without a soul is a nation whose people can not be trusted, whose citizens despise the law and trample it under their feet, whose children grow up to pilfer and lie, whose slums reek with vice, whose legislative halls are foul with corruption, and whose penal institutions run over with a fill-up of crime.

It is bad for a nation to lose its money, to go bankrupt, to lose its trade, to see its prosperity depart, to be swept with famine, pestilence, and disaster. But it is a thousand times worse for a nation to lose its soul. It can live without money; it can recapture its lost prosperity, it can survive pestilence and famine, it can thrive on disasters which are merely material. But when a nation loses its soul, it loses itself.

Can it be possible that this is the trouble with our country today? America is a nation whose soul is sick. Unless its people repent of their sins and return unto the Lord, America will be a country with a lost soul.

On every hand and from every vocation, thoughtful people are saying that the trouble with our country is spiritual. We have lost our faith in God. We have turned away from the teachings of the Bible. We have discarded religion and deserted the church and are living for the flesh.

James Truslow Adams, in an able review of present conditions in America, declares we are passing through three great crises. One is economic, another is political, and the third is spiritual.

The nation is feverishly at work in efforts to meet the economic crisis, to find work for the unemployed, and to bring back business. It is pouring out money like water. The appropriations total billions of dollars. No amount is too vast to use in the effort to stop the economic leaks. Suppose we succeed and every man has a job; but then the people are dishonest, and steal and lie and are ready for any kind of crime. Has the nation's soul profited? Is it not at least as important for us to rehabilitate these men spiritually as it is to put them on their feet economically?

We are trying to meet the political crisis. We are experimenting with all sorts of schemes in the state, inflation and deflation. Today it is gold, tomorrow, silver. Some say give us greenbacks, anything that can be called money. We have gone far toward socialism. Some wonder if a dictator might not be a good thing. There is even a suggestion that the dole would not be bad. Suppose all this succeeds and we get through our political crisis without going to the devil, but find that the nation has lost its soul and is naked of spiritual values? Our plight would still be unspeakably bad—for what shall it profit a nation if it gain the whole world, and lose its own soul? What if we are saved economically and saved politically, but damned spiritually?

A NATION is losing its soul when the people lose their religion, when the churches are deserted, when the children are no longer taught the truths of the Bible, when the Ten Commandments are thrown into the discard, when immorality becomes a joke and virtue a reproach.

A nation is losing its soul when it can not be trusted, when some of its biggest bankers merit the penitentiary, when the glory of its social functions is measured by the strength and number of its cocktails, when elections are won by votes that were never cast, when roadhouses degenerate into bawdy houses and assignation joints, when the worst thing about crime is the fear of getting caught, and the only thing bad about hell is poor business.

A nation is losing its soul when kidnapers are the fear of every mother with a child and for every banker with a roll, and a lynching post is the crowning evidence of a community's respect for laws.

A recent survey shows that the annual cost of crime in the United States is over two and a half times the total ordinary income of the nation, and three times the size of its national budget. In seventeen years the number of pris-

oners in penal institutions has increased from 106 in every 100,000 of the population to 150. In twenty-four years the crime of murder has increased from two in every 100,000 of the population to eight. Illegitimate births are greatly on the increase, and the majority of the mothers are under twenty-one years of age. One-half the convicts in the country are under twenty-five, and eighty per cent of all crimes are committed by boys. The increase in insanity is so rapid that it has become a greater menace than war.

These are some of the alarming conditions we face in social, political, and industrial life. Our only hope is to bring back into the life of our country a recognition of God and our need of His divine guidance.

What is America doing in this direction? What is it doing in the interests of spiritual values?

What can such alarming statements mean but that very many otherwise good and decent people have been thoughtlessly neglectful of an important duty that inheres in good citizenship, and which expose their children to such disastrous influences which are bound to follow.

TO find the cure we must investigate the causes that have led to such evils. The Rev. Dr. R. H. Martin has recently published a book, "The Day," in which he says:

During the period from 1874 to 1933, inclusive, a period of 60 years, the 3,124 lessons compiled by the International Sunday School Lessons Committee have dealt directly and fully with the subject of Sabbath observance in only 20 of these lessons. This subject has been dealt with in part, chiefly in connection with the other Commandments, in only 15 others. While in 32 of these 60 years no part of any of the Sabbath School lessons has dealt with this subject.

It was about the time that period began that some of our fathers, who could afford it, began to send their sons to finish their education for the ministry to Germany. Some of them came back saturated with the Rationalism that had become so rampant there, and soon found their way into our commanding pulpits and educational institutions and infected them with their rationalism. They soon thought they had discovered that the Bible was merely a record of what man had for himself discovered about God and Divine things, and began by degrees to preach and teach these theories instead of the revealed facts that gave the Book its power to change the inclinations of men into more perfect accord with the higher laws of life. Then by dissecting the Gospel they thought they had found a "social gospel," which means the ethics of the Gospel, minus the spiritual dynamics, which make its ethics effective. Thus they loosened the moral bands of society and decimated our congregations by trying to make religion easy. The chief difference, as we see, between the old and the new is that the old built up the church and the new didn't. The one works and the other doesn't. And *so* we are where we are. The nation is losing its soul.

And now a prominent educator has published a book in which he boasts of the large proportion of a few hundred select ministers who repudiate vital parts of the New Testament teachings.

May we now add what we believe is an "unknown quantity" that may defeat all attempts to resume our normalcy till properly repented of, and suitable amendment made?

The nation has been dumbfounded by the U. S. Supreme Court in its last decision on the subject. It ruled that Prohibition "did *not* prohibit the *use*" of intoxicants. The nation thought it did. For years we talked around and round it, without ever touching its vitals. We forgot what it did prohibit. It was not a sumptuary, reformatory, temperance or police law as variously represented, but going back over sixty years to what our grandparents firmly held and taught, as the writer heard from the lips of the first Prohibition candidate for President and from those of Frances Willard, ruled that it was a strictly monetary measure, and prohibited the government from legalizing for money the most prolific source of poverty and crime, of vice and sorrow, ever known to man: a traffic that never did anything

so thoroughly as to defy God and debauch man. It did not entirely stop drinking but it effectively and entirely did what it aimed to do, stop the government from its disgraceful money-making out of it. And for this only was it repealed, under the leadership of our President. It was only a question of money, money, money; "a root of all evil." And who can doubt if the Church had been faithful to its trust of representing God we should not now be the first nation that ever faced such an "unknown quantity." But if we had held on to Prohibition and repealed our internal revenue laws against liquor we would have ended the reign of the bootlegger by destroying the profit motive, and saved money besides. Our biggest job now is to save the Church from itself.

What did Jesus Achieve?

PROFESSOR WILBER O. ALLEN, M.A., B.D.

SOME modern theologians teach that Jesus achieved divinity. Born a man, his life was one steadfast pursuit after oneness with God. By obedience and self-denial; by prayer and mystic communion with the heavenly Father; by cultivating a sympathy toward needy, afflicted humanity and sinning brothers and sisters; by using every resource at his command for their relief and comfort; by resistance to intrenched wrong and spiritual hypocrisy; by toil and suffering and the supreme sacrifice, he achieved at last such an understanding of the good and loving God, such a sameness of spirit, that it could be said properly that God lived in him. Such a concept of the divinity of Jesus is not new in Christian thought, however, for Paul of Samosata held it in the third century of our era.

In the fifth century an Egyptian heresy, known as Eutychianism, held a Christology arrived at from the opposite standpoint. By an eternal generation the Son possessed the same nature as the Father, to which he added a human nature by his birth of the holy Virgin; but his humanity was so surcharged with the divine being that he became all divine. His voice could wake the dead. His feet could walk the waves. With the touch of his hand the loaves and fishes were multiplied into a banquet for thousands. His mind could read the thoughts of men, or see the happenings in distant places. When his dead body was placed in the tomb it came forth, it passed through barred doors, and went up from the earth into heaven.

During the last century another kind of achievement was set forth. The Son of God achieved humanity. By a process of emptying, he gave up His glory with the Father and the knowledge and power by which He made and sustained the worlds. He became a helpless babe. He had to learn everything from the beginning. He learned to toil and suffer, to be tempted and tried. By experience He gained a knowledge of what you and I endure in the buffetings of a sinful world. He learned the meaning of hunger and thirst, of weariness and sickness, of the guilt and despair of the condemned sinner, of what it is to suffer the wrath of God, of what it is to die.

In some form or other the notion persists that Jesus achieved something. But He did not achieve divinity, for He is the eternal Son. He did not achieve humanity, for He was born into the world a man, born of a woman, born of the seed of Abraham, born the Son of David, true He consented to be so born, but the conception was by the Holy Ghost, and the birth was of the Virgin Mary.

But thereupon a problem arose: How was He to achieve unity of personality? His awakened human consciousness became aware of two natures, the divine

and the human. He had two sets of desires, to do the will of the Father and to be a normal boy. When He would be about His Father's business, He seemed to forget His filial obligations to His human parents. When led of the Spirit into the wilderness, He seemed to be oblivious of bodily needs for forty days; but when He felt the pangs of hunger, the suggestion that He turn the stones to bread appealed strongly to Him. In His desire to demonstrate His trust in God, He was tempted to cast Himself headlong from the pinnacle of the temple. With a purpose to possess Himself of the kingdoms which were held in cruel despotism by the princes of this world, the temptation was presented, as real as it was subtle, to take a short-cut method that would be an acknowledgment of the potency of diabolical agency. These are but samples of the daily problem of harmonizing the motivations of a human psychology with the holy wisdom of the divine Logos.

A full comprehension of the mind of Christ were doubtless a vain aspiration; but to anyone who has an understanding of the problems of his own attempts to realize a harmony of aims, a steadfastness of purpose, and an integrity of character, it will not be difficult to apprehend the reality of the conflict through which Jesus passed in the moral development of his human life and the unification of His personality. We can appreciate the acuteness of the urge to a self-assertion of the human will, or else to the abandonment of the struggle. The former would have issued in a moral wreckage; the latter would have debilitated His volitional powers, and He would have shriveled into a pusillanimous nobody. But every time He courageously chose to do the will of the Father, His human spirit acquired an added strength, a growing sense of purpose, a decision of character, a consciousness of attained selfhood, a personal integrity.

The tempter proposes to us an independence to be attained by the throwing off of restraint. But the end thereof is bondage. On the other hand, we may leave all our decisions to the control of a dominating companion or the fortuitous indications of a chance world. This ends in such a weakened personality that moral endeavor ceases to be exercised.

But instead of either, we may resolutely face the contingencies that arise, weigh their values, relate them to the chosen aims of life, and cast our decision on the side of the approbations of conscience. The outcome of such a consistent course of action is a personality of strength, efficiency and true nobility.

Such a course cannot be realized, however, by the fallen sons of Adam through their own self-sufficiency. The claims of the carnal nature are more potent than are the demands of reason. We act on impulse or appetite or passion without stopping to consider whether we do wisely; and even when the path of wisdom is clearly perceived, it has no power to entice or impel us to go that way if baser motives urge in another direction. The self-assertion of a vain will does not submit to the dictates of disinterested moral ideals. Only the Holy Spirit can supply for us the dynamic of true moral freedom.

The person of Jesus possessed that dynamic in His Logos nature. His human life grew and matured under the sustaining power thereof into a self-determined unity, the God-man.

Wilmore, Kentucky.

It is the Bible or no Bible, atonement or no atonement, which we have now to settle. Stripped of beclouding terms and phrases, this lies at the bottom of the discussion; and every lover of the Lord Jesus should feel himself called upon to take his part in an earnest contention for the faith once for all delivered to the saints.—*Spurgeon.*

The Bread that Nourishes

EMMA G. COLE

WHERE can the spiritually hungry go for satisfying food? So often they sit in half-filled churches oping for that which will nourish and ortify them against the devastating in-luences and experiences of modern life. Chey long for the old sure note of con-idence in the great Shepherd and in the Bible as the sure Word of God. They ong to hear from the lips of the under-hepherd that the Father's care is sure, nd that prayer is a storehouse of power. Chey want the strong, life-giving, soul-eviving message that warns of sin and f judgment to come, and to hear of he life to be obtained by faith in the nly Saviour.

As bread is the staff of life for physi-al needs, having body-building prop-rties above pastry and dainties, so is he Bread of Life more vital, more in-lispensable to the soul than are the hilosophies, fancies and speculations f men so often heard from the pulpit.

When our Lord said to Peter, "Feed ny sheep," what was to be the food? He knew the need and the hunger, and He said, "For the bread of God is He vhich cometh down from heaven, and iveth life unto the world" (John 6:33). And again, "I am the bread of life." Peter, filled with the Holy Spirit, offered hat Bread. So did the early Church, nd it grew and flourished.

How has it come about, then, that the Church of today is so largely using sub-titutes that only produce anæmia? The heep know when they are nourished, nd because of the lack of it they are vandering away in search of that which vill sustain. Thousands have wandered ar from the reach of the Church, are rifting into cults and isms, and they lo not come back. Many discouraged nes have given up the search for real ood, and are nibbling at the chaff, so ften has chaff been served.

But there is a great, ever-present, universal hunger for reality, and for power in religion among those still in the Church and those outside. It is possible for a soul to be sustained and kept by the power of God without aid from the Church; but the multitudes, who are as sheep without a shepherd, must have the clear, clarion call to come within the fold and partake of the feast spread for the ransomed. "I am the living bread . . . if any man eat . . . he shall live forever." Nourishment! Life!

And yet, judging by personal experience, and by the topics advertised on bulletins, many churches today are offering a message that lacks the vital necessities for a vigorous Christian life.

If vitamins are absent from food for the body, it is undernourished, and is not equipped to withstand the onslaught of disease, and so easily succumbs. So the soul, fed only on a social gospel and a Christless oratory, cannot survive the attacks of evil that prey upon it. It must have the richness of the whole Gospel, which has been revealed and is available. Nothing else can meet the present desperate need.

What is it that robs the pulpit message of vital elements? It is this. Failure at the beginning of the service to credit the Bible, from which a portion is read, as being the very Word of God—attacks upon its authority and truthfulness; an apologetic attitude toward its stern requirements and its warning of certain punishment for sin; preaching that God is a God of love, and omitting to proclaim Him a God of justice; quoting from books written by Modernists; devoting time to drama and reviewing so-called religious plays; substituting poetry for the Psalms found in the order of church services; open belief in the purely human parentage of our Lord; doubt as to His divinity; a claim that

man also is divine, and has within himself the possibilities for his own salvation.

We quote from recent utterances: "Through His perfect experience and practice of love Jesus became the Christ. Jesus did not become the Christ by use of any back door favors denied to us." "Man has lifted himself from the level of the beast to the level of God."

The man who offers these false doctrines to troubled souls is only an hireling shepherd and cares naught for the sheep. He is false to his trust and his flock. Of him the Word says: "Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hands, and cause them to cease from feeding" (Ezek.34:10).

These are dangerous and difficult days for even the strongest Christian. How, then, shall they do whose faith is wavering and whose grasp on the eternal verities is uncertain, but whose need is tragic? Who will give strength and courage, and point the way to safety if the Church fails? Dare the shepherds offer less? It is necessary that we maintain a clear-cut Bible and a Christ-centered testimony in order to keep a vital faith. Soul-destroying attacks upon them, which not long ago were made only by professed unbelievers, are now heard from pulpits of churches founded, and even now supported, by men with a living faith in Christ as the Saviour of the world, and in the Bible as God's inspired word and man's guide in life.

In the so-called "progress" of these last years, in what direction have we been moving? What have we left behind? Where, if we continue, shall we arrive? We now have a famine of "hearing the words of the Lord." Sometimes not even a text is chosen on which to base a sermon. Sunday school supplies largely omit the Bible, using material suggested by "religious educators," thus robbing our young people of nourishment, which is God's Word.

We ask from the Church the Living Bread. Nothing else matters. Its own life depends upon it. A hungry, desperate world—so sick at heart that suicides are of frequent occurrence—demands that the Church fulfil its original command to feed the sheep. Feed, instead of entertain! The shepherds who are faithful to the Word can save the Church. But woe unto us if God must say of our generation, "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away upon the mountains; they have forgotten their resting place" (Jer. 50:6).

Give us faithful shepherds who will proclaim Christ as the Son of God, and the world's Redeemer. Then we shall have a place to go for satisfying food and shall meet with high courage the problems of this most perplexing age for the Word of God hath spoken concerning these times.

Jesus my shepherd is;
'Twas He that loved my soul;
'Twas He that washed me in His blood;
'Twas He that made me whole;
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

Northampton, Massachusetts.

Principal Cairns, in the modesty of his great nature, used to stand back and let others precede him on public occasions until his, "You first, I follow," became a settled habit. When he lay dying, he bade farewell to his family, and the watchers noticed his lips still moved. They bent to catch his last words. He was speaking to Him, who was dearer to him than life, Jesus, and he was murmuring, "You first, I follow."

When Mr. Webster was asked if he comprehended Christ's divinity and humanity, he replied: "No, sir, I cannot and I should be ashamed to acknowledge Him as my Saviour if I could. If I could comprehend Him, He could be no greater than myself, and I need a superhuman Saviour."

Hosea and Gomer

Lovers who Discovered the Love of God

PROFESSOR ROBERT HENRY MILLER, D.D.

HOSEA was one of those men who grow up without a boyhood. He always looked at life through the eyes of an adult. As is often true of men of this type, he was attracted by a woman of quite the opposite disposition. Gomer was full of laughter, light-hearted, sociable. He found in her the qualities he lacked, and so his life was fulfilled in their friendship. She taught him to laugh and to see the color and to hear the music in the world.

On the other hand, their association was something of a thrilling adventure to Gomer: to dispel his dark moods with her radiant spirits gave her a pleasant sense of power. It was a conquest, a triumph, and she gloried in it.

Such a friendship was inevitably in for trouble. The attitude of Hosea himself changed in the course of time: the vivacity which he so greatly admired in his sweetheart seemed slightly less adorable in his wife. Then too, as time passed he became less susceptible to its influence.

Gomer also began to be unhappy. For one thing, power is never satisfied with its latest triumph; it is always looking for other worlds to conquer. A friendship which was primarily an experience of conquest could not last. And, as I have said, her power over Hosea was not as effective as formerly. His serious moods became a kind of fixed habit. The impact of her jovial spirit with his somber disposition, once a delightful adventure, was now a wearing burden.

But there was reason in Hosea's madness; there was abundant cause for his anxious concern. The prosperity and happiness of his people had never been so great as now, nor so insecure. Hosea saw that it was built upon sand. He saw that the policy of his nation's leaders was headed straight for disaster. He was, however, as powerless to change the situation as he was to stop worrying about it.

His anxiety for his people's welfare became a kind of mania; it colored all his thought and conversation. It was even registered in the names which he gave his children. Their first-born son he named Jezreel. Jezreel was the royal summer residence where the present king's great grandfather had murdered his way to the throne. The baby was asked to bear a name which recalled the atrocity, and recorded Hosea's conviction that "God will avenge the blood of Jezreel upon Israel." Their second child was a girl whom he named Lo-ruhamah. The name meant *no mercy*, that is, "Jehovah will punish Israel without mercy." Think of giving a baby girl that name! Their third child was a boy whom Hosea named Lo-ammi, *no people*, that is, Jehovah will say, "Israel is no people of mine." Happy children carrying names which were threats of doom to a sinful people! What mother could bear it? It must have been the last straw to poor Gomer.

There seemed to be but one way of escape. When Gomer married Hosea she rejected another lover who had not forgotten his affection for her even after her marriage. This former lover sought to break up a union which he probably knew was not altogether happy. When it became clear to Gomer that her husband's moods were beyond her power to change, she left him and their three children for the man who promised her the gay life which she so passionately craved.

Probably the simple joyousness of the children did for Hosea what the reprimands of Gomer could not do. One so sensitive as he could not remain wholly unaffected by their bright companion-

ship. If, however, their simple, happy ways dispelled his gloominess, they also kept alive and vivid the memory of Gomer. Probably Lo-ruhamah reminded him of her.

Where was Gomer in the meantime? The lover for whom she left Hosea had promised her wealth, gayety, affection—a promise which was not kept. Her fortune sank to the very lowest. To keep from starvation she could offer only that which a woman will give for love—herself.

She said to herself more than once,

If I could only get back to my first husband!
I fared better with him than today.

The quiet devotion of Hosea seemed like heaven itself to her now. But how could she ever find him again? Did he still love her after her cruel desertion of him and their long separation? Violent hopes fought with more violent fears within her.

Hosea, however, had not forgotten Gomer. His need of her seemed to increase with the lengthening period of her absence. He would say to himself, as he pursued his sorrowful search:

If I could but find her,
Again would I woo her,
I would take her apart,
And speak to her heart;
Then would I give her presents as of old,
And make her valley of trouble a door of hope;
Then would she answer me as in her youthful days;
Our troubles should never more be mentioned.

Does the Heavenly Father have an eye upon two broken lives that can never be whole until they find each other? We are sure that He does. When Hosea and Gomer were at home together and happy once more they said, "If two human hearts can love as we do, how much greater must be the love in the heart of God?"

The sorrow and the joy which they had experienced gave them a new insight into the character of God and into God's relation to His people. They talked this new knowledge of God over together and then wrote the story of their great discovery in a precious little book, the Hosea of our Old Testament.

North Manchester, Indiana.

Bible Readings

Seven Christ Titles in John 1: (1) God the Word, v. 1. (2) The True Light v. 9. (3) The Only Begotten Son, v. 18 (4) The Lamb of God, v. 29. (5) The Son of God, v. 34. (6) The King of Israel, v. 49. (7) The Son of Man. v. 51

"The Blessed Hope": (1) The Hope of Glory, Col. 1:27. (2) Full Assurance of Hope, Heb. 6:11. (3) The Anchor of Hope, Heb. 6:18, 19. (4) The Patience of Hope, Rom. 15:4. (5) Abounding in Hope, Rom. 15:13. (6) Rejoicing in Hope, Rom. 5:2. (7) The Purifying Hope, 1 John 3:3.

"Spiritual Sacrifices Acceptable (pleasing) unto God": (1) Bodies Rom. 12:1. (2) Praises, Heb. 13:15 (3) Gifts, Heb. 13:16; Phil. 4:18. (4) Prayers, 1 Tim. 2:1-3. (5) Piety, 1 Tim 5:4. (6) Suffering, 1 Peter 2:20. (7) Fruit, Eph. 5:9-10.

"The Indwelling Christ": (1) Received by Faith, John 1:12. (2) Revealed Within, Gal. 1:16. (3) Living in Believers, Gal. 2:20. (4) Possessing the Body, Rom. 8:10. (5) Witnessing to Saintship, 2 Cor. 13:5. (6) Strengthening Love, Eph. 3:17. (7) Imparting Hope of Glory, Col. 1:27.

Jesus Christ in Humiliation: (1) Made Flesh, John 1:14. (2) Made of the Seed of David, Rom. 1:3. (3) Made in the Likeness of Men, Phil. 2:7. (4) Made under the Law, Gal. 4:4. (5) Made Himself of no reputation, Phil 2:7. (6) Made Sin for us, 2 Cor. 5:21 (7) Made a Curse for us, Gal. 3:13.

John Wesley's Challenge

Give me 100 preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer.

A Decalogue of Christ's Uniqueness

C. H. BUCHANAN, D.D.

MEN fail to realize the greatness of Christ for two reasons: (1) they want to compare him with other men. His real character appears only in contrast. (2) Men also fail to see that, with His dual nature, human and divine, He lived to perfection the human life. With the exception of His mysterious birth, His life as He lived it must be classed as human. Thus he became the world's Ideal Man.

He walked in the human pathway, thought in man's vocabulary, and died a human death, notwithstanding the fact that He possessed the divine nature. By failing to see this, men fail of achieving the best in Christianity. When urged to live the higher life, they say: "But Christ was divine; how can a human person be like Him?" This we consider only an excuse, not a reason. While Christ was conscious of His divinity, He did not repudiate His humanity, but always presented Himself as the "Son of Man."

His ideas were not always original; many of them can be found in embryo in the vast vocabulary of the world's thought. Being human, His thoughts must have been cast in the human mould, as only thus could He have reached men and been appreciated by them. He did not repudiate human wisdom, philosophy and science. He coordinated them, and in His great, unique manner, sought to bring human life into harmony with the divine will. In doing this He manifested His vast superiority, over other men. This He did, not in an offensive manner, but in a loving, gentle fashion which has always won admiration.

He had His life-plans which He from choice followed, and nothing could turn Him aside from His recognized way. This was not done with a stubborn persistency, but with an instinctive impulse. He went steadily along the path lying open before Him. It was as He did this —meeting life as He found it, thinking His own thoughts, and assisting needy mankind—that his uniqueness is discovered.

I. Christ, the Untaught Teacher

The most remarkable fact about Christ was his ready knowledge. He was never embarrassed by novelty; His truths seemed to be intuitive and a part of Himself. He never hesitated for a conclusion, and He "knew what was in men." The philosophers who heard Him were amazed at His wisdom. At the age of twelve He reasoned with the doctors in the temple, "hearing them and asking them questions," at which even His parents were amazed. At this age it would have been impossible for Him to have been simply following a usual custom, repeating things which He had heard. Later, when He had become a priest and when He appeared officially in the temple, the Jews marveled, saying: "How knoweth this man letters, not having learned?"

He explained this mystery by saying: "If any man wills to do the will of my Father, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Here was the source of his intuitive knowledge, caught from the very spirit-atmosphere of obedience to the will of God. His knowledge was of God, not of man's reasonings.

Here was a greater wisdom than that mysterious something possessed by poets and prophets. This we call a "gift," a special talent. Christ's knowledge was divine inspiration, not possible to mankind in general. Thus he was unlike other men. And because of this, "He spake as never man spake,"—a new wisdom, with marked simplicity, with admitted authority and compelling conviction. Where others quoted books, saying, "It is written," Christ said, "But I say unto you." His word was law. Thus

He made deep things plain because He knew them; they were a part of Himself. He dispelled the mystery of God, because He Himself was a part of God, and declared: "I and my Father are one." He assumed divine realities, and added to Moses and the Prophets, fulfilling the unfinished revelation. This was his manner of speech.

He spoke of the deep things of God with such clearness and reason that the "common people heard Him gladly," realizing in their very souls the truth of what He said, while the charm of what He taught made life seem divinely real. Hence He could say: "A greater than Moses is here." Moses gave laws; He made it possible for men to obey them—which was a vastly greater accomplishment.

II. Christ Embodied the Truth

To embody the truth was ever His attitude. He said: "I am the light of the world" (John 8:12); "I am the door of the sheepfold" (John 10:7); "I am the bread of life" (John 6:48); "I am the way, the truth, the life" (John 14:6). Always it was, "I am." Other men in their humility would say: "Do as I tell you, not as I do." But Jesus would say: "Follow me"—do as I do. His own life is the best commentary on the Gospels. In Him the ideal life was made manifest, beautiful and plain.

He refrained from setting forth vast systems of doctrines, nor did He write commentaries on Moses and the prophets. He lived a life in which was set forth the excellent principles of the *ideal* life, which made it possible to redeem the race. And that this life-story might be made known to all the world, He gathered about Him certain men who might see what He did, hear what He said, and know what He taught, that they might tell it to others. The marvel is that He could risk the redemption of humanity on the charm and beauty of this story as these men told it. They had seen the Lord; they had heard His words; they had felt the thrill of new life which His words imparted. They knew the power of His love, and when they were opposed by civil authorities and commanded to keep silent, they could say: "Whether is it right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard" (Acts 4:19,20). On the knowledge of Christ's teachings, these disciples risked their very lives and the future of the gospel. This was Christ's way.

Christ systemized no body of theology, as did other men; He took no fees for what He did. He only lived a life to be told to all the world. To His apostles He delivered His great commission, "Go ye into all the world, and preach the gospel to every creature, and, lo, I am with you alway, even unto the end of the world." No bribes were offered, no stipends paid. All was dependent upon the love and loyalty of His followers.

What other great teacher ever built his kingdom upon so narrow a foundation, or risked such stupendous issues on such meager facts as the declaration of men concerning a single life, and their own experience growing out of a belief in that message? Men, hearing this message of the life of Christ, caught the great contagion; and they, too, were thrilled with the new experience and became mightier than themselves, because they were made anew. They, plus God, became supreme.

III. Christ Went Among Men

He did that which other great men avoided doing; He mixed with the multitude and became one of them. Other men, philosophers and reformers, imagine that wisdom is found in deep seclusion, in caves and monasteries with the hermits and monks. But Christ thought it best to go among men of every class and condition, in their homes, in their bereavements, in their joys and sorrows, as well as in their triumphs. Hence He called Himself "the Son of Man." This He did to make sure

f winning the confidence of all classes hat He might bring them His unlimited piritual blessing, which blessing only heir trust and confidence could receive.

He was never ashamed of the lowly, he sinful and the needy. Nor was He ver cowed by the lordly. He was as nuch at home with Rabbi Nicodemus s with blind Bartimeus by the way- ide. With Alexander Hamilton "the opulace were brutes to be governed." Vith Christ they were lambs astray rom the fold; God's children to be saved nd cherished.

Christ was the pioneer and prince of emocrats, treating all alike, and His ower alone makes the world a safe lace to live when nothing else can. With Iim all souls were of equal value in God's sight. With Him, not money nor vorldly honor, but redeemed character, vas the fact of first importance. In the ong run, men may forget all else. We f today know nothing and care less for he honor and jewels possessed by King Arthur and his Knights, Charlemagne, r even Queen Victoria. It is their char- cter, their Christian life that the world herishes most—the Christ who was in hem. This is the power which makes rilliant every star in the canopy of our enighted heavens. The secular world trives after learning and wealth, after itles and jeweled crowns; Christ sought fter that nobleness of character which irrors the image of God, be that char- cter found in the humble cottage or in he king's castle. He strove, not to make hen rich and famous, surrounded by vorldly splendor. His aim was to make hem upright, clean and noble, lovers of God and mankind, altruistic and kind. nly thus can the future be bright.

What other teacher ever exacted of is followers so exalted a morality as is ound in the Sermon on the Mount, vhose climax is: "Love one another as have loved you. . . . Be ye therefore erfect as your Father which is in eaven is perfect." (Matt. 5:48)

IV. Personality was His Chief Crown

Personality, as demonstrated in the life of Christ, made Him supreme among men, and gave Him the character He possessed. Men speak of the "self-consciousness of Christ." This made Him superior to other men. He knew who He was, whence He came, what His mission in the world was, and He did not hesitate to affirm this fact whenever it was needful to do so, even though He knew that His life was endangered thereby.

While some people hesitate to acknowledge Christ's divinity, they must bow to His personality. If He was not divine, He was a deceiver; for He Himself claimed divinity. With Him personality becomes meaningful, involving self-conscious existence, self-regulated feeling and self-determined will. These principles make character and religion a possibility. On these Christ stood, won the victory and advanced His definite program—the salvation of mankind by His death on the cross.

Because of His divine personality, the power of Christ operates in the world. There is no power equal to it today; because of this grace men will endure to an untold extent. They will lay on His altar their immense riches; they will go to earth's remotest bounds to build up His kingdom; they will face death with a smile and an untold heroism. All this they will do for no one else.

V. Christ was Man's Mediator

In all ages man has desired some one to explain the mysteries of life and to illumine his future sky. Job, the greatest thinker of ancient Hebrew times, cried out: "Neither is there any daysman between us, that He might lay His hand upon us both"—one who understood both parties, and could sympathize with both. Man was ignorant of the nature of God, and was not sure that God knew him altogether. Plato, with all his depth of wisdom and keenness of penetration, the wisest of the pagan philosophers, "sighed for the coming of a divine man who could make clear what

to him was all dark." These men with their wisdom ought to have thought out the Sermon on the Mount; for they had every gift of nature and all that culture could bestow. And they did their best to think out truths which bind man and God together; but they failed. So it remained for Christ to establish that divine union, implant filial confidence in man toward his God, and beget spiritual life in the depths of the human soul.

Christ could do this because, in His nature, He was akin to both man and God. To this none other ever approximated; yet this is the very soul of the Christian religion. Without spiritual fellowship with God there could be no Christianity. Oh, the blessedness of such a relation, and the hope and confidence it imparts to the redeemed soul! This was the chief result which Christ came into the world to achieve. This He does in His own unique way. Who else has ever attempted such an accomplishment?

VI. Love, Christ's Law of Life

Christ built all upon love,—that warmest, deepest, most enduring, oldest and divinest emotion of man. With Him to love was to obey. "Love is the fulfilling of the law." It was morality; it was life; it was religion. "He that loveth me loveth my Father also, and we will come unto him, and make our abode with him." On love all depends. "He that loveth not knoweth not God." To love Christ was life eternal. Such was a warm, personal love of a divine individual. In restoring poor fallen Peter, whom He had promised to make the chief of apostles, He said simply: "Peter, lovest thou Me, more than these?" And to John, the beloved disciple, He said: "Follow thou Me."

Love for the redeeming Lord is the hope of humanity. It was love for the world that brought Him into the world. Love, to think of others and live for them; love, to die for a lost world; here is the supreme saving power. On such love Christ risked His all. If it should fail, all was lost. Other great leaders depend upon learning; some depend upon riches; while others depend upon cruel wicked war; but Christ depended upon love—that grace and power that flashes the rainbow across humanity's day; that paints the beauty of hope on the sunset sky; that brings God near and whispers a message of eternal, divine affection in the ear of the troubled and the dying. Christ's love, the inspiration of the love of God, love for Himself and His Father's kingdom—this is the supreme force in life; this is the all-important factor. Christ was the pioneer in the world for a kingdom of love. Who besides ever ventured on so novel an idea—so divine a plan of soul-life? It is love, not fear, that changes the heart of man. All the beneficent results of religion in man's life are the product of love; and changing his life is like making the world new. Who else but Christ ever lived, labored, loved and died for mankind? Surely He should be supreme in the souls of men. His love banishes all other unworthy loves.

VII. Christ Lived the Gospel

Christ taught nothing that He did not live. Other men, theologians and metaphysicians, delve into the mysteries of God and the human intellect to discover truths needful for human perfection. Christ lived all such truth; and He lived nothing which could not be translated into every-day life. The religion of Christ is not a "mystery," but a beautiful expression of character, not known by logical reasoning or intellectual attainment; it is known by faith and loving obedience,—an element caught from the salient influence of personal character and obedient fidelity which produces a common likeness in all believers.

There is a Christian uniqueness in the product of this religion. In all lands and in all ages those who love and follow Christ are transformed into His image. No soil, no climate, no time can

ange the fruitage of this tree of life. hrist means as much to us today as e did to His first disciples or to the postle Paul, or to the early Christians. ea, if possible, He means more to us, ecause of our superior advantages in nowing Him, and in investing our- lves in His kingdom, in assisting in ie uplift of humanity. Christ is the Big rother to every faithful man, woman nd child in the world, loving all, and eing adoringly loved by all.

It was through the embodiment of the ospel in Himself that He aimed to ake His truth known to His disciples nd to the world. In the hour of dis- ress He said: "Ye believe in God; *be- eve also in me.*" To believe in God was, fact, to believe in Him. When Philip aid: "Show us the Father, and it suf- ceth us," His answer was: "Have I een so long time with you, and yet hast ou not known me, Philip? He that hath een me hath seen the Father; and how ayest thou then, Show us the Father?"

The ideal standard of love of Chris- ans for one another was: "As I have oved you." This might be translated, As God hath loved you." God thus anifested becomes conceivable. All of ie infinite God could not be made mani- est in the humanity of Christ; but all f Christ was in God, thus revealing im. What a God-filled man could be- ome was made plain in Christ daily. community of such godly men, re- eemed and loyal to the redeeming hrist, constitutes the kingdom of hrist—the Church, a community of oyal souls, loving one another, living or the good of others, and observing he things which Christ taught—this onstitutes the ideal kingdom of eaven, and is what Christ commis- ioned His disciples to tell to all the orld. When such a story is rightly told, has the right-of-way, and is irrepres- ible. There is no power like it in all ie world.

The wonder is that Christ dared to ntrust His future and that of His ingdom on so insubstantial a plan of propaganda. But what is so entrancing as a Spirit-filled man, whose soul is set on fire with the love of God, declaring this "good news" to all the world! While Christ wrote no books to stand lifeless on dusty shelves, He did far better; He poured His Spirit into the souls of liv- ing men, and sent them out to herald the message to all the earth. In this Christ was strikingly wise and unique.

VIII. Christ was Supreme over Death

In nothing else was Christ more unique than in His attitude toward death, "the last enemy." While others feared death and sought to escape it, He confronted and scorned it, and by so doing became supreme over it. His dic- tum was, "He that would save his life shall lose it; while he that would lose his life shall find it." Of his own life He said: "I have power to lay it down, and I have power to take it again." Men tried to dissuade Him from the murderous atmosphere of His trial, but He marched directly to the trial which took Him to the cross and to death, that the last en- emy might be vanquished, and eternal life might be made the real heritage of humanity. He established the fact that man's real life is a spiritual one. He answered Job's great question: "If a man die, shall he live again?" Christ demonstrated the answer in His own experience, and established the fact of eternal life.

IX. Christ was the Original One

Men have tried to make Him out to be: (1) myth; (2) the product of He- brew civilization; (3) the finest flower of human evolution. But all such claims are futile. Myths are a growth without a definite origin, age or history. Christ was strictly historical, of a definite lo- cality, and lived a natural life. Nor could He have been the product of Hebrew civilization. There were none like Him in Hebrew history. They had their law- givers, poets and prophets; but nowhere was there one like Christ. So unique

was He that His own nation put Him to death. Thus He could not have been a national product.

It is preposterous to call Him "the finest flower of evolution." Human nature cannot rise higher than itself, and produce a Being superior to itself. It was not in the power of poor, corrupt human nature to produce a character so sublime as was Christ. *Ex nihilo nihil fit.* To speak of Him after that manner would be to libel His character, and to insult the intelligence of the heavenly Father. One would stultify oneself by entertaining such an opinion or belief. Only a *guess* could it be at the very most.

Spiritual life is the gift of God, and not found by mental attainments or in social superiority. The word was never more scientific and never more criminal when Christ is rejected. This fact is sickening to contemplate.

X. Christ Satisfies the Soul

Christ's words were: "In me ye shal find peace"—contentment, wisdom, sat isfaction and eternal hope. On realizin Christ, Peter rejoiced: "Thanks be unt God . . . who hath begotten us agai unto a living hope by the resurrectio of Christ from the dead!" Men in a ages have found satisfaction in Him. I Him they find strength for heroism an duty; they find power to overcome evi and to triumph in the right; they fin consolation and joy in believing in Hir and in following in His footsteps. Par ents find wisdom for rearing their chil dren; toilers find hope that lighten their toil; the dying look to a bright to morrow and a blessed "Good-morning" Who else ever satisfies the longing sou as does the unique Christ?

Richmond, Kentucky.

For Your Scrap Book

Something Better

Rev. Talmage Brumbaugh, D.D.

LEAVING Tacoma, northward, we cross a bridge at the city limits; and therefore know that we have passed out of the city into the country. However, the line that separates Tacoma from the suburbs southward is an imaginary line, so that only those well acquainted with the streets know when they have passed into the suburbs.

Between that which is good and that which is evil there is a line so well marked that all Christians, mature or immature, know when they have passed from the one to the other. Between that which is good and that which is better, however, the line is so indistinct that only mature souls can discern it.

Wife goes to market. Before her is food, all kinds of good food; but some is better than the other.

Your banker will tell you that certai bonds are all good: AA, A, B, etc., bu A bonds are better than B, and A are best of all. Good, better, best.

Most full-grown Christians read tha which is good, but usually at the cos of that which is best, namely, the Bibl

There are duties many. We cannot d everything we want to do. The "sur plusage" must be cut off. May the mos important ever receive first attentio

Religions multiply; there are sects in numerable. Good which has been cor rupted may probably be found in ever one of them, but those who are num bered among the religious familie found outside the evangelical fold hav accepted a little good at the expense o losing the very best, that is: Christian ity which centers in the person and wor of the Lord Jesus Christ. And, althoug it saddens us to think of it, all good re ligionists shall be lost simply becaus

nly the best, that is, Christianity which Christ, saves.

May saints in Christ so grow in grace nd in the knowledge of God that all the beloved of God" may be numbered mong the spiritual aristocracy that ver chooses the highest in preference o that which is merely high.

Tacoma.

Church Attendance

WILLIAM POWICK, D.D.

ROGER BABSON, the noted financial expert, was converted many years go under the evangelistic labors of Dr. . W. Munhall. He was chairman of a ommittee on Church attendance formed n 1929 and recently made a report of n investigation carried on through the ntervening years into the morning at- endance in 1,000 churches, situated in arious parts of the country.

His report states that "the greatest esponse was from little known churches ecause they stick to their job." He dds: "Few pulpit prima donnas having he best attendance."

The report says that by actual count nly 30 per cent of the seats were occu- ied on Sunday mornings. This is doubt- ess one of the indirect efforts of ur Modernistic controversialists who reach a Bible which only contains a ecord of what man thinks he has dis- overed for himself of God, instead of he one from God of Himself and for he government of man.

This is probably the "unknown quan- ity" in the "depression" which has been affling us for several years, Love, but vhich has yet received no public recog- nition. This is no reflection on colleges ut a serious one on some of our edu- ators.

This Expanding Universe

Dr. H. P. Robinson, a Princeton pro- essor, associate professor of mathe- natical physics of that institution, has vorked out by his new equation an as- umption that the universe has expanded 13 times its original size. He calculates that it started out expanding with an explosive force of 11,000 miles a second, which rate is figured to have doubled every 1,400,000,000 years. Sir Arthur Eddington, noted British astronomer, says the universe is expanding like a toy balloon being blown up by a small boy. He told members of the International Astronomical Union at their annual meeting at the Massachusetts Institute of Technology that at present the universe doubles its diameter every 1,300,000,000 years.

Norristown, Pennsylvania.

The Blessing of Trials

I Peter 1:17

When God sends trials He would have us so trusting in Him that His peace may garrison our hearts; and let us never forget that the peace of circumstances is a very different thing from the "Peace of God." The former is at the mercy of the slightest breeze, the latter is undisturbed by storm and tempest. There may be the roar and foam of billows around but the eye of faith is upon Him Who is "mightier than the noise of many waters" and the soul that is so stayed upon Him knows what it is to drink of that river, "the streams whereof shall make glad the city of God forever and ever."—*A. N. Groves.*

Daniel Webster and the Bible

I believe that the Bible is to be believed and understood in the plain and obvious meaning of its passages; for I cannot persuade myself that a Book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt, that none but critics and philosophers can discover it. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us.

Living Up to One's Best

A young man heard one day an earnest sermon, on the text, "Ye are my witnesses," in which the duty of personal evangelism was presented in a very forceful and simple way, each person being urged to do something for Christ in the way of leading others to an acceptance of the Saviour. The young man felt that he could not do anything like this, but, on leaving the meeting he ran across an acquaintance to whom he said, "I wish you were a Christian." Immediately the answer came, "I wish so, too," and a conversation followed, in which the acquaintance promised to begin a life of faith and prayer, and soon after united with the Church. The young man was greatly encouraged and strengthened, and from that time on was emboldened to invite many to give themselves to Christ and to enter the Christian life. In Christian service let one begin in the best way he can; let him keep on doing his best; let him never give up his efforts. Yes, it is a great thing to become a Christian. It is a mountain-top experience. It is the very Blessing-crown of blessings.—*Presbyterian.*

Mountain-moving Faith

We are living in a day when the atmosphere is heavy with unbelief. Modernism is putting question marks after everything that cannot be analyzed, accounted for and validated in the laboratory. An earth-born Naturalism is holding in contempt and derision everything sacred and dear to the Christian heart. A thoroughgoing Rationalism has smuggled into its camp the word knowledge and is pre-emptorily demanding that faith be regulated to the realm of peradventure and speculation, that its knowledge, if it may be said to have any knowledge, is hazy, uncertain and unverifiable. While some are led by processes of reasoning to occupy the intellectual grounds on which modern rationalistic unbelief rests, thousands catch the infection from the atmosphere.

I am strongly persuaded that the faith of the Christian world is being, unconsciously, perhaps, weakened by a general condition of subtle and insinuating unbelief. If this be true, it accounts for Christianity's diminished power. It is little wonder that so few mountains are being removed.—*Western Recorder.*

The Time Called "Now"

II Corinthians 1:2

A man's life, like the deck of a ship must be always cleared for action. Waiting for the combination of favorable wind and tide, the ship never sails. Waiting for just the right conditions, we never get anything accomplished. Delay paralyzes action. The call of duty should be inspiration enough.

What teacher always *feels* like meeting her class? What preacher is always ready to preach, or always is in the mood to begin the preparation of the new sermon? How often, with physical and spiritual forces depleted, we must get out of bed and face the challenge of the new day. Whatever is to be done, the longer we put it off, the harder it is and the less the possibility of success. If over your head hangs a hard task and a disagreeable duty, do it now! Be a thoroughbred. Be a person of quality. Character and destiny wait for him who does his duty—on time.—*H. P. Hopkins, D.D.*

This I Know

It is said that one day in London an atheist sought to make sport of an unlettered man who had been converted only a few years before. "Do you know anything about Jesus Christ?" he asked. "Yes, by the grace of God, I do," was the answer. The atheist questioned him and answers were incorrect. The atheist said with a sneer: "See, you do not know as much about Jesus as you thought, do you?" "I know all too little," was his modest answer, "but I know this; three years ago I was one of the worst drunkards in the East End of London. Three years ago my wife was

broken-hearted woman, and my children were as afraid of me as if I had been a wild beast. Today I have one of the happiest homes in London, and when I come home at the close of the day my wife and children are glad to see me. Jesus Christ has done this for me. This I know."—*Clovis G. Chappell.*

What People Want

The people are hungry for the great spiritual verities of Christianity. They are tired of doubt, speculations, abstract theories and controversies. What they are asking for today is, not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more soul convictions growing out of Christian experience. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, satisfy the soul of the saint, and meet the corporate as well as the personal needs of men.—*John McDowell, D.D.*

Seeking God Early

Count Zinzendorf began earnestly to seek after God in his fourth year, and he was only a child when he framed a covenant which ran thus: "Be thou mine, dear Saviour, and I will be Thine," a covenant which was often afterward renewed. At the age of nineteen he said, "Eternity alone finds my thought." At a later period he wrote: "I am as ever, a poor sinner, a captive of eternal love, running by the side of His triumphal chariot, and have no desire to be anything else as long as I live." The Earl of Shaftsbury was not yet seven years of age when his heart yearned after a knowledge of God. His faithful nurse touched the chords and awakened the first music of his spiritual life by telling him the story of Jesus' birth and death. Alfred Cookman sought and obtained a divine experience of grace at ten years. Isaac Watts definitely decided to live for God at nine years. Robert Hall became a Christian at twelve, and Jonathan Edwards, greatest of American logicians and theologians, was converted at seven.

It is one of the most significant findings of students of varieties of Christian experience that a vast majority of Christians arrive at a decision concerning Christ and enter into covenant with God during the years from twelve to eighteen. These are the fateful years. Joseph Cook called them "tender teens." Only one who seeks God early can know the joy of perfect obedience. Augustine confessed, "Too late I loved thee, thou Ancient of Days, yet ever young."—*C. C. Albertson, D.D.*

Love and Service

Love and service go naturally together. And so Christ said: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (John 13:34). And He proved by His life that love and service necessarily go together. For it was love which moved and prompted the Son of God to leave the glory of heaven and to come down to this earth for our salvation. It was love, too, which inspired Him to live a life of poverty and hardship while ministering to the needs of the poor and neglected, and it was love which enabled Him to pass through the Agony of Gethsemane and the shame and humiliation of the Cross.—*F. W. Neve, D.D.*

Professor Hegard's Testimony

The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion vanished when the tempest came, which plunged me in sorrow; the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold

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broken-hearted woman, and my children were as afraid of me as if I had been a wild beast. Today I have one of the happiest homes in London, and when I come home at the close of the day my wife and children are glad to see me. Jesus Christ has done this for me. This I know."—*Clovis G. Chappell.*

What People Want

The people are hungry for the great spiritual verities of Christianity. They are tired of doubt, speculations, abstract theories and controversies. What they are asking for today is, not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more soul convictions growing out of Christian experience. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, satisfy the soul of the saint, and meet the corporate as well as the personal needs of men.—*John McDowell, D.D.*

Seeking God Early

Count Zinzendorf began earnestly to seek after God in his fourth year, and he was only a child when he framed a covenant which ran thus: "Be thou mine, dear Saviour, and I will be Thine," a covenant which was often afterward renewed. At the age of nineteen he said, "Eternity alone finds my thought." At a later period he wrote: "I am as ever, a poor sinner, a captive of eternal love, running by the side of His triumphal chariot, and have no desire to be anything else as long as I live." The Earl of Shaftsbury was not yet seven years of age when his heart yearned after a knowledge of God. His faithful nurse touched the chords and awakened the first music of his spiritual life by telling him the story of Jesus' birth and death. Alfred Cookman sought and obtained a divine experience of grace at ten years. Isaac Watts definitely decided to live for God at nine years. Robert Hall became a Christian at twelve, and Jonathan Edwards, greatest of American logicians and theologians, was converted at seven.

It is one of the most significant findings of students of varieties of Christian experience that a vast majority of Christians arrive at a decision concerning Christ and enter into covenant with God during the years from twelve to eighteen. These are the fateful years. Joseph Cook called them "tender teens." Only one who seeks God early can know the joy of perfect obedience. Augustine confessed, "Too late I loved thee, thou Ancient of Days, yet ever young."—*C. C. Albertson, D.D.*

Love and Service

Love and service go naturally together. And so Christ said: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (John 13:34). And He proved by His life that love and service necessarily go together. For it was love which moved and prompted the Son of God to leave the glory of heaven and to come down to this earth for our salvation. It was love, too, which inspired Him to live a life of poverty and hardship while ministering to the needs of the poor and neglected, and it was love which enabled Him to pass through the Agony of Gethsemane and the shame and humiliation of the Cross.—*F. W. Neve, D.D.*

Professor Hegard's Testimony

The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion vanished when the tempest came, which plunged me in sorrow; the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold

of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to i another place in my life.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

"A Christian Manifesto" Appreciated

A BOOK REVIEW BY HAROLD PAUL SLOAN, D.D.,LL.D.

HERE is a significant book indeed. It is a book that marks the end of an epoch and the beginning of an epoch. As with the writings of the Reformation, so here again there is a consciousness of turning back to the New Testament. There was in the first century a spring of truth that is abidingly creative. Professor Lewis is conscious of this value, and in *A Christian Manifesto* he lifts it up into new emphasis; yet he measures it by all the canons of truth that are current in this modern world.

The book is thus essentially modern, while it is, nevertheless, essentially evangelical. It is modern because it is conscious of all the currents of modern thought, and open to them in so far as they are reasonably established. It is evangelical because, in spite of these currents of modern thought, it affirms every great basic New Testament truth.

The author is thoroughly at home in philosophy, science, criticism, and his own proper field of theology. He is, nevertheless, a thoroughgoing supernaturalist. The expression "nevertheless" is mistaken. Professor Lewis is a thoroughgoing supernaturalist because he is at home in all these fields. His knowledge of science discovers to him what he calls a multiform universe, with the supernatural included within the order of nature. His knowledge of philosophy discovers to him the fallacy of every form of determinism. His knowl edge of the Biblical revelation, as wel as of the philosophy of religion, make him aware of the fact that the super natural is as essential to personal rela tionships (which include religion) a oxygen is to organic life. One of the fail ures of modern thought, which has s greatly confused it, has been its over emphasis upon the empirical sciences t the neglect of philosophy. The curren point of view has had a tendency to su perficiality from the very circumstanc that science is a less fundamental dis cipline than philosophy. Philosophy deals with that which lies behind sci ence, and it requires an exactness o analytical thinking quite equal to any thing involved in science. An under emphasis upon philosophical thinking has again and again betrayed our mod ern world into confusion by the sacri fice of truths which are as self-eviden to the philosophically sensitive mind a axioms.

This book assumes the threefoldnes necessary to every effective approach t truth: science, philosophy and revela tion. It asserts a divine invasion of hu man life and history at once revelationa and personal. God spoke again an again to men: but men did not fully understand Him. At last He revealed Himself personally. In Jesus Christ th very infinite God experienced huma limitation and tragedy clear up to an

cluding human death. Here is at once doctrine of revelation and incarnation.

In respect of revelation, I am not sure at Professor Lewis has not conceded ore to criticism than an inductive study f the Biblical data would warrant. I n inclined to the opinion that his own bust confidence in the New Testament ill compel him to a stronger view. here are many possible positions beveen an absolute book at one end of ne line, and a merely human book, a ook of human genius, as some would ay, at the other. Professor Lewis is ndertaking to take one of these interediate positions. His Bible is not absote, but it does carry an absolute mesage. He does not hold the Holy Spirit esponsible for the thought figures nder which the Biblical authors have ought to express their revelational ruth. Nor does he believe the Holy pirit protected men against mistake in ne unimportant details even of the revational background. Consequently, he not troubled by trifling differences etween the Gospels, as, for example, ne difference in the order of temptaons between St. Matthew and St. uke, or the difference in time of the pper and anointing at Bethany beveen the Synoptists and St. John. But he allows a human element, and peraps even exaggerates it, he nevertheess affirms with tremendous emphasis ne divine element, to which he renders bsolute obedience. In its name he sets side the pride of an age, and tells men nat truth did come to expression in ne first century, and not only in the fe, death, and resurrection of Jesus hrist, but also in the apostolic grasp nd interpretation of the significance f these facts. This is the backbone of rofessor Lewis's position; and as his xpression of it develops, it will guaranee also the development of an adequate octrine of Scripture.

The basic doctrines of historic Chrisanity that are fully re-affirmed in this olume include: the moral abnormality f the human race, which is at once an object of the divine displeasure and of His redemptive love; the incarnation of God's Son by the miracle of virginal conception; His incarnate life in the midst of human limitation, reaching its deepest depths in the Son's taking up of human death into the life of God; the redemptive significance of this stupendous sacrifice; the historical resurrection of Jesus Christ and His ascension; salvation for the lost race only by relationship with Jesus Christ and His redemptive work, through faith; an increasing divine revelation down the centuries, crowned in Jesus Christ, though not terminated there. Professor Lewis, of course, has room for the guiding ministry of the Holy Spirit beyond the Ascension, though I feel confident he would insist upon it that the Incarnation is God's consummate self-disclosure. He also fully recognizes the divine Tri-unity, Father, Son, and Holy Spirit.

Another characteristic of this book which is of major importance is that the author has recalled the Church to its proper task, that of witnessing the grace of God in Jesus Christ. By doing this the author sets forth that the Church will be co-operating with God in the recreating of individual personalities, the radiant cells of the renewed Christian society. This emphasis is most timely. The missionary program of the Church is doubtless essential; its reform activity is equally so; the liquor traffic is certainly a problem that the Church must face; but the basic task and the foremost emphasis of the Church must be the publication of the Grace of God in Jesus Christ. The book says this and it needs to be said; but there is no unbalanced exaggeration in the author's putting of it. He still believes in social reform, as every Christian thinker must; only he insists upon it that the vitalizing of the individual social cells by the regenerating Grace of God is the pre-requisite of all other activity.

In all its many magnificent characteristics, however, the book strikes its su-

preme note unconsciously. It is something in the very atmosphere of its paragraphs. The reader is conscious that the author has felt the presence of the Triune God. He is not speaking for himself. In speaking he is not master of himself. The Triune God is his master and is speaking through him. His soul has become aware of majestic certainties, divine ranges of truth that make the rest of reality seem but as ant-hills. He has seen the Infinite invading human history! No, philosophy cannot rationalize it! No matter! Jesus Christ is a fact just the same; and the majesty of Him struck the apostolic age with the force of an earthquake. The Cross! the Resurrection! Pentecost! Yes, they are facts; the supreme facts of all human history. In them the infinite God has come to His utmost self-manifestation. Here is the foremost creative energy of all the centuries. Here is a force sufficient for the realization of all God's infinite design: the historic conquest of sin, and the final solidarity of the race.

Let me sum up in short affirmations. I do not mean to say that this book will by itself make an age; but it does mark one, and will help to make one. It was written by a man whose approach to the New Testament was the point of view of modern men; yet, in the name of the New Testament he has dared to reprove this very point of view. Admitting the wealth of modern scholarship and scientific knowledge, he nevertheless tells modern men that their unbelief rises not in these things, but rather in their intellectual pride and self-sufficiency. The book joyously, triumphantly affirms the supernatural. It repudiates every form of determinism, magnifying human freedom. It recenters the Christian emphasis upon the grace of God as man's only salvation. It courageously challenges that current sentimentalism which has feared to recognize the patent facts of life, reaffirming both depravity and the moral wrath of God.

As a composition it is never dull, but burns again and again with prophetic eloquence. Notwithstanding its learning, it is written so clearly that it is definitely within the reach of thoughtful laymen as well as of the ministry. It tells us that there are no facts of science or principles of philosophy that have warranted our modern unbelief; and, contrary to this unbelief, it tells us that Christianity itself takes its rise in indisputable facts, including that most astonishing of all facts: the original Christian witness to the resurrection of Jesus Messiah from the dead.

This is *A Christian Manifesto,* written by Edwin Lewis, D.D., Professor of Systematic Theology at Drew University, Madison, N. J. It is published by the Methodist Book Concern, 150 Fifth Avenue, New York City. It is a volume of 245 pages, and sells for $2.00.

Reviews of Recent Books

Crucifying Christ in our Colleges. By Dan Gilbert. Order from the Author, 2595 North Beachwood Drive, Los Angeles, Calif. $1.25.

As one reads this terrific *exposé* of the baleful teaching in some of our universities, one cannot help raising the question, Can these things be true? One is amazed at the daring and audacity of men who will advocate such doctrines in the class-room before young men and women. But the author seems to speak from direct knowledge. Evidently he has himself had experience of such teachings as he here makes known to the public. On his title-page he informs us that his book has been prepared "with the collaboration of students of four State Universities." Each of them speaks out of his own experience and observation. They cite and describe many instances of young people whose faith ha

een destroyed, and whose lives have een ruined, by the materialistic and iorally corrupt teaching of university rofessors. Such sapping indoctrinating revails in the departments of biology, ociology, philosophy, psychology, ethics nd even English and American literaure. Professors go out of their way to ast scorn upon the Bible and Christiity and religion of any kind. The heory of evolution is taken for granted; nd it is mostly atheistic evolution that s propagated. Sometimes students are flunked" in their examinations if they lo not answer according to the *dicta* f the professors. Some pitiful cases of he spiritual and moral ruin of young nen and women are recited in detail, nd the wreckage is traced directly to he awful class-room instruction. One oung girl committed suicide because, er faith being destroyed, she felt that ife was not worth living. Other young eople took to drinking, and some were ed to indulge in sex promiscuity, and hus their careers were ruined. The auhor depicts the situation in four State Jniversities. It is to be hoped that there re not many universities which harbor uch monstrosities in their professorial hairs. But we fear there are. The auhor cites many textbooks and refernce texts which inculcate the debasing octrines taught by the professors. Among the reference books often cited y the professors are those of Freud, Bertrand Russell, Harry Elmer Barnes, nd even Nietzsche. In Literary Notes in his number of our magazine we will dd further comments on this book and he unsavory teaching it exposes.

The Bible at the Bar. By Rev. W. M. Robertson. Pickering and Inglis, Pub., 14 Paternoster Row, London,E.C.4, England. Paper bound,1s.; Cloth,1s.6d.

Popular books upholding the evanelical faith are needed today, and we annot well have too many of them—rovided they are based on sound logic nd scholarship. These claims can be nade for this helpful book. It comprises ectures delivered by the author in his church in Vancouver, B. C., to large and deeply interested audiences. They stoutly and convincingly present the reasons why we can believe the Bible through and through to be the Word of God. The chapter on "The Organic Unity of the Bible" is an appealing one. A notable chapter is the one entitled, "Inspiration—What it is and What it is Not." Here is set forth a very sane view of the divine inspiration of the Bible. It may not be wholly new, but it is patly put in the author's own way. An excellent chapter is headed, "The Bible—a Literary Phenomenon." Very convincing is the chapter, "Was Christ a Higher Critic?" In brief, Mr. Robertson has issued a book which, although of a popular character, is a real contribution to the growing apologetic literature of our day, and we welcome it most heartily.

Modern Science and the Sixth Day of Creation. By Harry Rimmer. Research Science Bureau, Inc.,5141 Crenshaw Boulevard, Los Angeles, Calif. Paper bound, 25 cents.

If you want to read a paper that is bracing to your faith in the Bible as God's Word and as in agreement with true science, just sit down and send for this book, the last thus far from Harry Rimmer's prolific brain and heart. He has fairly excelled himself in this volume. In treating of the higher animals, especially those of a domestic nature, which were created on the sixth day, he multiplies instances of design, showing that it is impossible to assign them to mere chance. Read what he has to say about the sheep, the cow, the horse and the camel, and then see whether mere natural evolution could have produced such teleological results. Then Mr. Rimmer describes the evidences of design in man's body. Here he proves the ineffectiveness of evolution. Most of all, he vindicates the teaching of the Bible regarding the direct creation of man's mind or soul in the divine similitude. He also puts up a strong argument to show that chapters I and II of Genesis are not contradictory, but complementary. Read Harry Rimmer every

time he publishes a new book. Harry Rimmer is—well, he is Harry Rimmer! And that is saying a lot.

The Romance of the Luther Bible. By J. H. Kuhlman. The Lutheran Book Concern, 55-59 E. Main St.,Columbus,Ohio. 25 cents; a dozen copies, $2.40.

This pamphlet furnishes a pageant of Reformation days. In smooth, metrical blank verse the author tells the story of Luther's translation of the Bible into the German vernacular. While the reading is going on, various scenes in the reformer's life are being enacted—his seizure by the soldiers of the elector; his imprisonment in Wartburg Castle; his work there on the translation of the New Testament; his association with common people to catch the German idiom; the gatherings of Luther and his contemporaries as they discussed the work of translation; the coming finally of Tyndale, Coverdale, King James and others to acknowledge their indebtedness to Luther's translation. Rendered with the proper setting, it surely will make an interesting and instructive pageant for churches and Sunday Schools. It has been prepared by the author in honor of the four hundredth anniversary of Luther's Bible.

By the Still Waters. By Rev. Vance Havner. Fleming H. Revell Co., 158 Fifth Ave.,New York,N.Y.; also London and Edinburgh. $1.

The author of this precious volume says so many good things that the reviewer wishes his readers to share them. All of us need comfort in this world of trouble; we find it on these pages. All of us need release from the humdrum of life; we find its beautiful diversity here. All of us are more or less repelled by the artificialities of our social existence; here we are simply and naively told of the natural and elemental things that help and uplift the soul. Mr. Havner has drunk deeply of the pure Fountains of Israel—the sweet waters of the Word of God. In it he finds treasures new and old. He seizes upon rare passages of Scripture, and draws from them many inspiring lessons for the Christian life. Who but a man of an original type of mind would think of preaching a sermon on such subjects as these: "Bible Window-Shopping," "A Bottle in the Smoke," "The Shrunken Sinew," "The Yakima and You," "The Disciple Who Stayed at Home," "God's Post Office"? We are also impressed with the quietness and calm of these chapters, for they truly lead you "by the still waters." We are pleased to know that Mr. Havner derives so much inspiration from the elusive, but enchanting song of the wood-thrush. Evidently he would answer Emerson's question in the affirmative: "Hast thou named all the birds without a gun?"

The Book of Job: A Metrical Translation By Rev.R.Neumann,D.D. The Lutheran Literary Board, Burlington, Iowa. $1.00.

In this book the author has done original work. He has not followed other translations of the book of Job, but has gone back to the Hebrew. He informs us (p. 3): "The translation is made from the Massoretic text, which is known as the Litteris text." He has put the dialogues of the book of Job into smooth, flowing English blank verse using the iambic meter, which he believes to be the most suitable form in which to present the Hebrew poetry. Of course, a metrical translation cannot be absolutely literal, but Dr. Neumann has succeeded in giving the true sense of the original Hebrew. Thus he has given a clear and correct interpretation. His critical introduction greatly enhances the value of his work, and it would be a good plan to read it before beginning to read the translation, as it gives the key to the meaning and purpose of the whole poem. The numerous footnotes are also of much value, because they explicate many passages that would otherwise be obscure. Dr. Neumann thinks that Elihu's speeches which he regards as of little importance may be an interpolation by some other writer. Dr. Neumann has made a real contribution to the literature on the great epic of the Bible, the book of Job

nd we are glad to recommend his work
) our readers. In this new rhythmic
ress Job becomes very attractive, and
hrows much light on the problem of
uman suffering.

ible Lessons in Bible Order. By Mrs. Frank Hamilton. The Bible Institute Colportage Association, 843-845 N.Wells Street,Chicago, Ill. Paper cover, 50c.

As a manual for teachers of children nd young people, this book is worthy of trong commendation. It is the fifth olume in the series issued by Mrs. Hamlton, who has had signal success as a eacher of children. Her previous volmes dealt successively with the Penateuch, Joshua to Solomon, the Kingloms of Judah and Israel, and the life f Christ as set forth in the four Gosels. This volume, announced as the inal one of the series, treats of the Acts of the Apostles. The gifted auhor here sets forth the best methods of mparting instruction, thus making the Bible interesting and effective in the nearts and lives of the pupils.

Why God Became Man. By P. B. Fitzwater, D.D. The Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago, Ill. Cloth, 60c; paper, 30c.

When a man is sound on Christology (the doctrine of the Person of Christ), he will be sound all along the line of Biblical truth. There is a fundamental reason for this fact: the doctrine of Christ's divine-human character can be known only through the revelation given n the Bible; human reason never could have discovered it. So the person who believes in the incarnation of the Son f God believes the Bible, and that makes him evangelical on all the carlinal doctrines of the Christian system f truth and salvation. Dr. Fitzwater loes more than stimulate faith in Jesus Christ as the incarnate Saviour of the vorld; he also shows that it is satisfyng to fundamental reason enlightened y the Holy Spirit through the Word f God. Thus his book is satisfying to he intellect as well as to the emotions. He teaches truly that redemption was eternal in the purpose of God, and was not an after-thought to meet an emergency. He believes that the Son of God would have become incarnate even if man had not sinned (although there may be some speculation in this view). With all his heart he accepts the virgin birth of Christ, the doctrine of the two natures in the one Person, the substitutional atonement on the cross, the resurrection, ascension and glorious second coming of our Lord. He has given us a most refreshing book, because it sets forth a Redeemer who is abundantly able to save unto the uttermost.

The Translated Bible. Edited by Professor O.M.Norlie,Ph.D.,S.T.D. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia,Pa. $1.00.

Here we have a notable volume. It is published to commemorate the four hundredth anniversary of the translation of the Bible by Martin Luther, August, 1534. That surely was an epoch-making event, and is of sufficient importance to be celebrated by the Protestant Church the world over. The translation was made by Luther and his helpers into the German vernacular, which is a very expressive language. Of course, parts of the Bible had been translated and published as early as 1522, but it was not until 1534 that the whole Bible was published in the German translation. Dr. Norlie wisely enlisted a number of Lutheran scholars to aid him in the production of this invaluable work, for it certainly is a volume of lasting importance. All these scholars are specialists along their particular lines of research. To indicate the wide range of the work we cite a number of the selected writers and the subjects of their contributions: Dr. Charles M. Jacobs furnishes "The Life of Luther"; Dr. William H. B. Carney, "Luther and the Bible"; Dr. R. C. H. Lenski, "The Original Bible Text"; Dr. Elmer E. Flack, "Bible Criticism"; Dr. George Sverdrup, Jr., "Translations and Revisions"; Dr. Carl G. Erickson, "The Early Versions"; Grant Hultberg and Carl R. Tappert, "The Printing

Press"; Dr. Theodore Graebner, "German Versions Before 1534"; Dr. L. Franklin Gruber, "The September New Testament of 1522"; Dr. John M. Reu, "The German Bible, 1534"; Dr. Paul E. Kretzmann, "German Versions Since 1534." Then follow most interesting articles on the Bible in Danish, Swedish, Icelandic, Norwegian, Finnish and Slavic and English. Some of these chapters are quite technical, revealing the fine scholarship and research work of the various writers. The book is packed with useful knowledge about the Bible, its many translations and versions and its wide influence for good among the nations. Now is the time to get it as a commemorative volume of a notable event in the history of Christianity, namely, the quadri-centennial of the publication of Luther's translation of the Bible. Some of the leading writers of these chapters maintain that Luther was a fine Hebrew and Greek scholar, and thus was competent, with the help of others, to produce his wonderful work. His method of working is explicitly set forth.

Our Priceless Heritage. By Henry M. Woods, D.D.,LL.D. Marshall, Morgan and Scott, Ltd., London and Edinburgh. Obtainable from Zondervan Publishing House, Grand Rapids, Mich. $1.50.

The main purpose of this book is to set forth the true Christian doctrines as held by Protestants, in contrast with the erroneous doctrines of the Roman Catholic Church. In every case Dr. Woods goes to the Bible, and thus proves that the true church of Christ holds to sound evangelical teaching, while Rome has introduced many un-Biblical errors into her system of doctrine and polity. Her wrong views of the Church, of the rule of faith, of the head of the Church, of apostolic succession, of the papal system and hierarchy, of the sacraments, of forgiveness, confession, penance, purgatory, celibacy of the clergy, of the relation of Church and state, and of persecution—all these doctrines and practices are shown to have no Biblical foundation. Without cherishing any ill will toward the Roman Catholic Church, we must say that our author has made out a strong case against her. The book deserves a wide reading, as it contains much needed information in the interest of conserving our hard-won Protestant liberties and Scriptural doctrines.

Sally Jo. By Zenobia Bird. Fleming H. Revell Co., 158 Fifth Ave., New York,N.Y. $1.50

Mrs. Bird has given us another good story. She is quite versatile. This story might be called a story of mental and spiritual adventures. While there are lightsome places in it, and much sprightly conversation, there are some really tense situations, and you wonder how the tangled skein is going to be unraveled, or if it ever will be. Sally Jo is a real character, just inconsistent enough and even worldly, to make one feel that she belongs to the sinful *genus homo*. How she won—if she did win—well, you must read the story to find that out. It would spoil it to make the sequel known in this notice.

Luther's German Bible. By Professor M. Reu D.D. The Lutheran Book Concern, 55-59 E. Main St., Columbus,Ohio. $4.00.

Here we have another notable book in honor of the four hundredth anniversary of the completed translation and publication of the Bible by Martin Luther and his associates. Dr. Reu shows that Luther was a good Hebrew and Greek scholar, so that he translated directly from the original text. It is interesting to note that, while he was always true to the Hebrew and Greek and was ever determined to bring forth their true meaning, yet he always strove to give the sense in the German vernacular. Indeed, it was quite an exploit to transmute the Hebrew and Greek idioms into German idioms. This is a monumental book, written by one of the most competent technical scholars in the Lutheran Church of America. He is ever engaged in research work, and goes back to original sources. He corrects some popular errors respecting Luther and his work, but finds nothing

hat subtracts from Luther's character nd ability. The treatise is illustrated vith fourteen plates that greatly en- ance its value. Such a monumental vork deserves a much more extended otice than we can give it here. If you vant a treatise of solid worth, packed vith useful information, this is the book o add to your library. It is worthy of he great anniversary that the Protest- nt churches are celebrating this year of ur Lord—the translation of the Bible nto the German language.

acred Song: The Hymns of our Church. By Professor John W. Horine,D.D.,LL.D. The United Lutheran Publication House, Philadelphia, Pa. $1.00.

This fine book is of special interest to he members of the United Lutheran Church in America. It treats of the ymns in the Book of worship of that ranch of the American Lutheran Church. Still, for all people of all de- ominations who are interested in ymnology the book will be a genuine reat, because it gives much information bout many of the hymns in almost very Christian collection. The author ames and describes the hymns that are erived from the Hebrew, the Greek, he Latin, the German, the English, the American, and from other foreign lan- uages. Surely all this instruction will ncite people to a keener appreciation f the songs of the sanctuary, and thus vill heighten the spirit of worship. Dr. Horine has done much real research vork in producing this volume, which vill be of enduring value.

Christian Dogmatics: A Handbook of Doctrinal Theology. By Professor John T. Mueller, Th.D. Concordia Publishing House, 3558 S. Jefferson Ave.,St.Louis,Mo. $4.00.

The term "Dogmatics" is here used n the theological and scientific sense, nd means a systematic treatment of he doctrines of the Bible. Of course, here are systems of dogmatics which re not loyal to the Holy Scriptures, but re subjective and rationalistic, like the ystems of Schleiermacher and Ritschl; but the learned author of this treatise stands firmly on Biblical ground, and gives no uncertain sound. For that reason his work is decidedly refreshing to the evangelical believer. Dr. Mueller upholds the doctrine of verbal and plenary inspiration, and whatever is in accordance with the Bible he accepts, and rejects what is opposed to it. He occupies the chair of Systematic Theology in Concordia Lutheran Seminary, St. Louis, Mo. He has produced a monumental work. While it is based on Francis Pieper's *Christliche Dogmatik,* and follows its methodology quite closely, it is not a translation, but the author has put a good deal of his own thought into the work. One of his colleagues, Dr. Paul E. Kretzmann, has written an introduction to the book, and has therein traced the history of dogmatic theology from the days of Schleiermacher to the present time, including German, English and American treatises, and has characterized them. This introduction reveals a vast amount of technical scholarship. We cannot take the time or use the space to give Dr. Mueller's great work the review it deserves, but wish to commend it to the notice of all people of all denominations who are interested in the doctrines of our holy religion.

Just a few more words. Dr. Mueller, we think, disparages Apologetics more than he ought; the same is true of his treatment of reason. He does not believe in progress in theology; but we believe he would agree that we may learn more and more about the teaching of the Bible and how to apply its uplifting doctrines to the needs of successive generations. Dr. Mueller holds steadfastly to the well-known Missouri Lutheran doctrine of election or predestination—namely, that God from eternity decreed to save those who are saved, and to do so out of pure grace (*sola gratia*), and not in view of their faith (*intuitu fidei*), or anything else in man. God did not, however, elect any one to be lost, nor did He merely pass them by; but the lost are lost through their own fault

as rebellious sinners. The apparent contradiction in this view, our author declares to be an insoluble mystery, which is not solved by the Bible and is beyond the powers of human reason to solve. To put it briefly: why some believe, while others do not—that is the mystery of the divine decree. It is a theological mystery. Dr. Mueller and his fellow-Missourians will not admit that it is a psychological mystery. We are simply stating their position without criticising it. Dr. Mueller does not accept the millinarian doctrine, because, he says the Apostle John saw the "souls" of the martyrs in *heaven,* and they were to reign with Christ a thousand years (Rev. 20:4). Whether we agree with Dr. Mueller on all points or not, we gladly admit that he has produced a work on Christian theology of signal value.

The New Chain Reference Bible (third improved edition). Compiled and edited by Frank Charles Thompson,D.D.,Ph.D. B. B. Kirkbride Bible Co., Indianapolis, Ind. Send to the publishers for their best terms in various styles of binding.

It is most gratifying to know that this valuable Bible has gone into the third improved edition, and has reached the eighteenth reprint. It contains many features not found in other Bibles. Here, besides the self-pronouncing text of the King James Version, are many marginal references, a complete system of Biblical studies in seven departments, analyses of all the books of the Bible, many topics with the relevant Biblical texts (most valuable and helpful), a full concordance, and a general cross index. When once you have mastered the system, you can find anything you desire in the Bible and scores of useful items about the Bible. One can truly say that this chain Bible is invaluable to the Bible student. We have had many occasions to use it, and feel that it is indispensable to our library. The type is clear and large enough for sight reading, and the paper is snowy white and of the best quality. The book itself is beautiful in its whole format; and, as you know, "a thing of beauty is a joy forever." And that holds true of the *Chain Reference Bible.*

Is the Bible True? By Basil F. C. Atkinson, Ph.D. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.25.

This book has already been reviewed in this magazine (see the July, 1934, number, p.231). But we are glad that the Revell Company has brought out an American edition of this valuable work. We commend it heartily again, as we did before. We endorse the challenge the Revells have placed on the jacket: "If you doubt it (that is, that the Bible is true), read this book." We do not know of a recent book on Christian apologetics that is better adapted to banish doubt and confirm faith. Just get it and read it—please do. May the book be greatly blessed in helping many people.

Additional Literary Notes

AT this writing, Dr. Leander S. Keyser the conductor of this department of this magazine, is reading the proof of the fourth edition of his treatise entitled **A System of General Ethics.** By the time this item appears it will be issued and ready for distribution. Former editions of this book have been used as a text-book in many colleges and Bible schools. The author calls it a book of "stalwart morality." It upholds the highest moral standards, and distinguishes clearly between right and wrong. It never blurs or cancels moral distinctions. Another feature that makes it a thorough-going treatise on morality is that it is built on theistic world-view, tracing the source of the right and the true back to the Ultimate Personality, namely, God. Although the material is so classified as to make the work highly suitable for class-room purposes, it is also well adapted for general reading. The new edition has been greatly improved by the author's latest revisions, bringing the work up-to-date. It is published by The Lutheran Literary Board, Burlington, Iowa.

A leaflet of 16 pages, entitled *The reat Delusion,* is reprinted from that alwart magazine, *Christianity Today.* he author is Prof. E. Van Deusen, M.A. y the title he means the theory of evo- ition. While he uses some rather severe nguage at times, he really proves that volution lacks a sound scientific basis, nd is far too broad a generalization rom the meager premises. He points out iat mere growth from a seed or a root not evolution, which always means the ransmutation of one species into an- her and the development of man from n animal lineage. It would be well for eople who are enamored of the evolu- on theory to get and read this leaflet. is very instructive and cogent. Any ne seriously interested and desiring pies for distribution where needed nd where they will do good, can get me without charge, by writing the ithor for them. Address, E. Van Deu- n, M.A., 643 South Crouse Avenue, yracuse, N. Y.

A number of useful pamphlets come us from Jessie W. Gibbs, Route 2, helbyville, Ky. By addressing her, the ader can secure the following pam- hlets at the prices named: *The Gospel the Kingdom,* one-half cent; *Property nd the Kingdom,* 2 cents; *The Order of e Divine Kingdom,* one-half cent; *The hurch and the Kingdom,* 3 cents; *The nity of the Church,* 3 cents. Miss Gibbs also the author of a book entitled *Evo- tion and Christianity,* which has re- ived many plaudits from evangelical eople. It was reviewed favorably in is department a few years ago. The ice is 50 cents. Address the author as ove.

In a booklet bearing the peculiar title, **irts and Sheets,** Dr. Louis S. Bauman, e author, deals with the anti-Sem- sm of our times. He does not ex- lpate all the Jews, for he admits that ere are some plotters among them; t that does not mean that all, or even the majority of them, are to be condemned. It certainly does not justify the cruel pogroms that have so often been waged against the people of Israel. The violent prejudice against them because they brought about the crucifixion of Christ is unreasonable, for everybody knows that the Gentiles were also party to that crime of history. Perhaps the two races were about alike guilty in the sight of God. Dr. Bauman is a Christian Hebrew, and shows that the Jews who have been converted to Christianity desire only the welfare of all peoples and races. Order from Alan S. Pearce, 1925 East Fifth St., Long Beach, Calif. Prices: 15 cts. per copy; $1.25 per dozen.

We are glad to recommend a pamphlet entitled **The Individual and Society.** It comprises an address delivered on a notable occasion by Dr. Alfred Th. Jorgensen, of Copenhagen, Denmark—an outstanding Lutheran of that country. It has been translated into English by Rev. O. H. Pankoke, D.D. The right relation of the individual to his social environment is, we believe, rightly set forth in this brochure. The family, the state, the Church and their mutual relations are dealt with in an effective way. Man is recognized as a social being, after his conversion which is an individual matter. Issued by The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 25 cents per copy; $2.40 per dozen. A valuable essay for other Christians besides Lutherans.

Some of the disclosures made in Dan Gilbert's book, **Crucifying Christ in our Colleges** (elsewhere reviewed in this magazine), are almost unbelievable. Can it be that such corrupt, even prurient, teaching is imparted and permitted in any of our state universities? But the author quotes directly from the statements of the professors, and also cites passages verbatim from the textbooks used in the class-rooms and from the reference books recommended by the teachers. Many quotations might be given. We will give a few.

Agnes (this is probably an assumed name) was a university student. She was a devout and active Christian before she went to the university. But the professor of biology gradually undermined her faith in the Bible, Christ and God by teaching materialistic evolution. In her distress the girl said to the writer almost in tears:

> You haven't any idea how hard it is to believe in both God and evolution. I try to think of evolution as God's method of creation, but the Prof. says that evolution is a cruel and blundering process which no merciful or intelligent being would employ. And all the authorities I study scoff at the idea of a Creator, insisting that forces in matter have blindly molded everything.

Then the girl showed the author the following readings from Herbert Spencer, assigned by the professor:

> We do not now, like Kepler, assume a Guiding Spirit to keep the planets in their orbits . . . the provisions of organic structure fail to demonstrate Infinite Goodness . . . Evolution has proceeded by the blind and purposeless operations of nature . . . The majority of educated people have given up the idea of a Deity.

Worse yet, the following quotations are given from Dr. Henry F. Osborn's book, *The Origin and Evolution of Life*:

> That life forms have reached their present stage through the operation of chance . . . is a biological dogma . . . Chance is the very essence of . . . evolution.

Many other so-called scientific authorities are cited in this connection to the same effect, leading to downright atheism; among them we may mention Woodruff, Arthur Dendy, William T. Sedgewick, S. J. Holmes, and Jacques Loeb, all of them assigned readings by the professor. What was the sequel to this kind of university teaching? Agnes, in despair on account of her loss of faith, took her own life. When the author told the professor of the tragical consequence of his evolutionary teaching, he (the professor) seemed to be unaffected, only saying that it was one of the principles of evolution that it would weed out the "weak" and preserve the "strong."

In some of the class-rooms in sociology and psychology the teaching is too coarse and disgusting to be depicted in detail. The Freudian régime is advocated and Freud's well-known work is constantly appealed to and cited as a reference text. Everybody knows about that rotten thing, the Freudian "libido." This does not mean pure conjugal love between one man and one woman joined in Christian wedlock; it means the sex passion. We will give some excerpts from Freud's work which constitute assigned readings by professors for their students. These excerpts are in the language of the author's book (p.201). Quotation-marks indicate direct citations from Freud:

> . . . Dr. Freud contends that "people become neurotically ill when the possibility of satisfying their libido is removed, ill with denial . . . Neurotic symptoms are substitutes for sexual satisfactions." He maintains that, "in all cases known of neurosis the factor of denial was traceable." He goes on to say that in every case of "denial of normal sexual satisfaction . . . a neurosis may develop." And, "In the mechanism of hysteria sexual suppression plays the chief part." Throughout this text, which in so many of our universities is the fundamental basis for the whole presentation of certain courses in advanced psychology, Dr Freud stresses "the ill effects of abstinence," "the pathological effects of abstinence." He not only makes sexual purity and abstinence the cause of all neuroses, but contends that "one grows healthy then by giving one's sexuality full reign."

There is more disclosure of the same kind, and all of it is exceedingly nauseating. No wonder that young people are led into illicit sexual indulgence under such instruction by men who are supposed to be very scientific. Our author cites a number of concrete cases where the *morale* of students was entirely broken down. One brilliant young woman actually sacrificed her virtue on account of her fear that restraint would bring on a nervous breakdown. She was disgraced morally and socially and wrecked physically.

To show the one-sided and inadequate way in which science is taught in one of the universities cited in Mr. Gilbert's book, we will step into its library and

te the books standing on its shelves, indicated on page 34:
Favorable to evolution, 83; opposed evolution, none. Supporting atheistic olution, 29; upholding theistic evolu-on, 3; non-committal, 51. Discrediting e divine inspiration of the Bible, 42; staining its inspiration, none. Con-mning Christianity and the Church, ; contending for them, 1. Denying the ity of Christ, 12; representing Him the Son of God, none.
Is it any wonder that young people e led astray in such conditions. Think all the great books against evolution at have been published, and then re-ember that not one of them is to be und on the shelves of the library of e said state university! Is that a mark broad-mindedness? Then think of the ores and scores of scholarly works on ristian apologetics that are available! ne writer of these lines has a printed rcular of four large pages giving the thors and titles of such books. Yet t one of them is found in the library the said university! How open-minded e science professors in that institu-on must be!

If you want fresh light on Paul's epis-to the Romans, just send to the Word-earer Press, Houghton, N. Y., for Prof. S. Miller's booklet, **An Outline of the ok of Romans.** It is a unique analysis this wonderful and inexhaustible ok of the Bible. Price, 30c. Also send the same publishers for their list of oks and pamphlets. All of them are aunchly evangelical. They are also iritually refreshing.

In a somewhat trenchant way our iend, William J. Jones, A.M., points out e errors of the latest cult in his mphlet entitled **Buchmanism: An Ap-isal.** Especially does he find fault th the doctrinal laxity and indiffer-ce of the leaders of the movement. He inks, too, that it often lacks depth and riousness. He makes good his criti-sms by quoting directly from its advo-tes, giving the titles and pages of the writings in numerous footnotes. The pamphlet is for free distribution. Write to the League of Evangelical Students, Box 455, Wheaton, Ill. At the same address you can obtain information about the League.

A pamphlet of signal value, entitled **The Evangelical Witness of Hymnology,** has been issued by Hugh R. Monro, LL.D. He traces the history of the hymns of the Christian Church from the earliest records down to the present time. His careful researches prove that there have been evangelical hymns, true to the Gospel of Christ in its fullness, from the beginning of the Christian era. In spite of the many doctrinal departures in the Church's history, the hymns of Christian people have all along been of a deeply spiritual and fully evangelical character. The pamphlet is truly an inspiring one. It may be had free of charge by addressing the author: 17 Watchung Plaza, Montclair, N.J.

A very helpful pamphlet, entitled **The Love of Jehovah,** by Rev. C. H. Titterton, comes to us from the firm of Pickering & Inglis, 229 Bothwell St., Glasgow, Scotland. In a scholarly way, going back to the original Hebrew and Greek, the author shows that the God (Jehovah) of the Old Testament is a God of love just as is the God portrayed in the New Testament. Many Biblical proofs of this thesis are given, showing that the Modernists are mistaken when they represent the God of the Old Testament as different in essential character from the representations of the New Testament. We commend the brochure as a valuable addition to our growing apologetic literature. The prices are: 2d. per copy; 1s. for 5 copies; 15s. per hundred copies. These enterprising publishers issue many books of an evangelical character.

Through *The Fundamentalist* (British) the good news reaches us that Dr. William Moeller, so well known as an evangelical scholar, recently published an introduction to the Old Testament. The German title is, **Einleitung in das Alte**

Testament. "In the great and learned work just specified," says *The Fundamentalist,* "Dr. Moeller proves the genuineness and trustworthiness of the Old Testament books. It is considered the ablest Old Testament introduction today." It is to be hoped that this work will be translated into English. Dr. Moeller is well known among evangelical scholars as the author of the trenchant book, *Are the Critics Right?* in which he shows that the critics are wrong. This book has been translated into English, and is published by Fleming H. Revell Co., 158 Fifth Ave., New York.

The place here on earth that is nearest heaven is the happy Christian home. We are reminded of this truth by reading Albert E. Stuernagel's beautiful booklet, **How to Make Home a Type of Heaven,** published by the World's Best Literature Depot, Zion, Ill. The price is 25c per copy; 5 copies for $1.00. If only the people who need it most would read this book! But we all need it to help to make home more heavenly.

This year of grace, 1934, is the four hundredth anniversary of the completion of the Luther translation of the Bible, and it is bringing some most valuable literature. Nothing better and more informing has appeared than a beautiful booklet entitled **Luther Translates the Bible,** written by Dr. O. M. Norlie, and issued by the Augsburg Publishing House, 425-429 South Fourth St., Minneapolis, Minn. The price is 15c. It gives a vivid, almost thrilling, account of Luther's method of handling the Hebrew and Greek of the original text of the Bible, and what a struggle he had to make the Biblical writers compose in vernacular German and yet preserve the exact meaning of the original text. The booklet is beautifully printed and bound, and is lavishly illustrated.

The same Minneapolis firm have issued a new edition of Luther's Small Catechism in honor of the quadricentennial. It gives a history of the Catechism, and shows into how many languages it has been translated. Luther's wonderf explanations of the Ten Commandmen the Apostles' Creed, the Lord's Pray and the sacraments of baptism and t Lord's Supper are all given in full. also contains his morning and eveni family prayers, grace at the table a a table of duties. The price of th booklet is 15c.

Send six cents to Concordia Publis ing House, 3558 South Jefferson Av St. Louis, Mo., for Dr. Theodore Grae ner's booklet, **The Motion-Picture Mena** It tells you some startling facts abo the immoral character of many movi pictures and of their baleful influen especially on the boys and girls a young people. It is time to be awa to their peril.

Dr. Henry W. Frost comes along wi a choice booklet, bearing the title, T **Great Commission.** He has analyz Christ's last commission in a very tho ough way, and has thus given us a boo that ought to make us all bend our e forts, in our places and with our oppo tunities, to evangelize the world. Th booklet is published by the China Inla Mission, 237 West School Lane, Phil delphia, Pa. Price, 25c.

A book, entitled **My Life,** portrays th kind of a consecrated and consistent li the church worker should live before h fellowmen in order to make his influen count. The book is both suggestive a deeply spiritual. Price 25c. Send for to The United Lutheran Publicatio House, Philadelphia, Pa. Drs. O. Fre Nolde and Paul H. Hoh are the joi authors.

Not many people are hurt by ove exercise of the brain. Here is a brochu that will call for plowing beneath th surface—**The Philosophy Underlying Barth Theology,** by William T. Riviere,D.D. is re-printed from *Bibliotheca Sacr* and may be had from The Evangelic Theological College, 3901-31 Swiss Ave Dallas, Texas. No price is named.